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LEAN # LEANS COLLECTANEA



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LEAN'S COLLECTANEA.

VOL. IV.



S. affect. O. T. Lean

COLLECTIONS
BY
VINCENT STUCKEY LEAN

OF

Proverbs (English & Foreign), Folk Lore, and Superstitions,
also Compilations towards Dictionaries of Proverbial
Phrases and Words, old and disused.

Vol. IV.

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ENGLISH APHORISMS,
PROVERBS AND PROVERBIAL
PHRASES.

*With references to Authors by whom
the same are used.*

ENGLISH APHORISMS, PROVERBS AND PROVERBIAL PHRASES.

With references to Authors by whom the same are used.

[Continued from Vol. III.]

If you swear, you'll catch no fish.—Ho.

If ye swear, we 'st catch no fish.—Cl. ; Haz., 225.

What, are you cursing too? then we catch no fish.

Sir, you have taught the angler that good fashion.

T. Heywood, *Fair Maid of Exch.*, p. 71.

Not to catch fish with oaths, but contemplation.—Franck, *Northern Mem.* [*Comm. Verses*].

“Was with the Lady Barbara [Ruthven]: She said the King will not swear, but he will curse and ban at hunting, and wish the devil go with them all.”—Manningham, *Dy.*, 1602-3, f. 127 b (Camd. Soc.).

By a common rule, all fishermen must be men singularly endued and possest with the virtue of patience, for the proverb says, “If you swear you shall catch no fish;” and I myself have been an eye-witness when seven or eight anglers have employed their best art and industry two hours, and in the end they have not been able to share one gudgeon or a bleake amongst them all: the cause hath been either there was no fish to be caught, or else one impatient fellow of the company hath sworn away good luck.—Taylor (W. P.), *Jack-a-Lent*.

None do here

Use to swear.

Oaths do fray

Fish away.—J. Chalkhill, *The Angler*.

If you throw all your money into the sea, yet count it before you let it go. (To verify your accounts.)

If you want a good keeper, take a poacher.

If you want a thing well done, do it yourself.

Il n'est si bon messagier que de soy meme.—Meurier, *Coll.*, 1558.

Si quieres ser bien servido, sirve te tu mismo.—N., 1555.

LEAN'S COLLECTANEA.

Thenke · mon · pi · liffe
 may · not · eu · endure
 þat · þow · dost · pi · self ·
 of · þat · þow · art · sure
 but · þat · þow · kepist ·
 unto · pi · sectus · cure ·
 and eu · hit · availe · þe
 hit is · but · aventure ·

(On the old tiles of the Priory Church, Great Malvern.)

If you want an errand quickly executed, send a boy before dinner
 and a girl before dark.

If you wear on the ball*,
 You'll live to spend all.

i.e. of a healthy, stout walker.

* The centre of the foot-sole.

Trip at the toe,
 Live to see woe;
 Wear at the side,
 Live to be a bride.—*F. L. R.*, i. 238.

Tread on the ball,
 Live to spend all;
 Tread on the heel,
 Spend a great deal;
 Tread where you may,
 Money won't stay.—*Spu.*

If you will allow a man to use figures, he may undertake to prove
 anything.—*Surtees, Plain or Ringlets?* ch. 94.

See There is nothing.

If you will learn to pray, go to sea.

If thou would'st know thy Maker, search the seas.—*T. Dekker,*
The Double P.P.

If ye win at whoring, ye'll tine* at naithing.—*Ry.*

* *i.e.* lose.

If you would have a faithful servant, and one that you like, serve
 yourself.—*P. Rich.* [*See below.*]

If a man will have his business well done he must do it himself.
 —*Cod.*

If you'll find,
 I'll grind.—*Cl.*

Gratia gratiam parit.—*Cl.*

If you would be a good judge, hear what every one says.

If you would be a merchant fine,
 Beware of old horses, herrings, and wine.—*K.*

Lest they perish on your hands.

If you would live well for a week, kill a hog; if you would live well
 for a month, marry; if you would live well all your life, turn
 priest.—*Pegge, Anonymiana*, ii. 19. 1766.

ENGLISH APHORISMS.

Pegge calls this an old proverb, and considers its drift to extol celibacy as the then condition of the clergy.

If you would have your business done, go; if not, send.—*P. Rich.*

Chi vuol anda,

Chi non vuol comanda.

If you would have your business done well, do it yourself.—(Sp.) E.

If a man would have his business well done, he must do it himself.—Dr.

If you would have your health complete,

Keep moist your mouth, keep dry your feet;

But yet do not inflame your nose,

Nor drown your guts, nor burn your toes.

P. Rob., Jan., 1729.

If your hand be bad, mend it with good play. *i.e.* at cards.

Ignorance is the mother of devotion.—Edw. Ravenscroft, *London Cuckolds*, i. 1. 1688; Taylor (W. P.), *Pedlar and Priest*. 1641; *New Custom*, i. 1 [H., *O. P.*, 111]; Burton, *An. of Mel.*, III. iv. 162, III. iv. i. 2; Dryden, *Maid. Qu.*

Ignorance is the dam of devotion to breed it.—T. Adams, pp. 317, 663.

Ignorance was called, not the mother of devotion as the Papists term it, but of all mischief and vice.—Northbrook, *Agt. Dicing*, p. 29.

. . . Ignorantia enim, inquit, mater est veræ pietatis, quam ille appellavit devotionem.—Bp. Jewell in "Account of Cole's Disputation with Papists at Westminster, March 31, 1559," *Wks.* (Parker Soc., iii. pt. ii. 1202).

That which ever hath ben a most true and constant opinion,

And defended also hitherto by all of our religion,

That I, Ignorance, am the mother of true devotion,

And Knowledge the auctour of the contrary affection.

New Custom, i. 1, c. 1573.

Ignorance only is true wisdom's foe.—Wither, *Abuses*, I., Conclusion.

Ignorance is no remedy against sin.—Dr.

[The] ignorance of the law excuseth no man.—Dr.

Ignorantia legis neminem excusat.—*Law Max.*

"Ignorantia juris" will excuse no man, for he is bound to take notice.—T. Adams, p. 1099.

Ignorance will excuse men.—Alex. Cooke, *Country Errors*, 1595, p. 109 (*Harl. MS.* 5247).

Ilka name has a saunt, save that auldest ane, sinner.—Cunmm. *Burns' Gloss.*

Ill bairns are best heard at home.—Ferg.

A discouragement to extravagant boys who are fond of travelling.—K.

Ill company bringeth a man to the gallows.—Dr.

LEAN'S COLLECTANEA.

Ill counsel hurts the counsellor.—Cl.

Ill counsel is the devil and all.—W., 1616.

Ill counsel will gar a man stick his ain mare.—Ry.

Ill counsel mars all.—Cl.

Ill flesh was never good brose.—K.

The Scots call an ill-natured boy "Ill-flesh."—K.

Ill for the rider,

Good for the abider.—Cl.

Of a rich, heavy soil. *See* Haz., p. 146.

Ill gotten*, ill spent.—C., 1614.

* Got.—Cl.

Ill gotten, worse spent.—W., 1616; Haz., p. 124.

Ill win, ill warit.—Ferg.

Na marvel though ill win ill wared be.—Polwart in Watson's
Coll., iii. 28.

Ill hearing maks wrang rehearsing.—K.

A warning against "the sin of inaccuracy."

Ill laying up maks mony thieves.—Ry.

Ill luck is good for something.—C., 1636.

Ill luck to count your gains during the game.

He knew a wise old saying which maintain'd

That 'twas bad luck to count what one had gain'd.

John Byrom, *The Pond*.

[It is] ill manners to show your learning before ladies.—S., *P. C.*, i.

Ill news are commonly true.—Ds., *Ep.*, 57; Dr.

Ill news is too often true.—Cl.

Ill spun weft ay comes foul out.—*Townl. Myst.*, p. 114.

3erne that is evylle spon,

Evyllle it comes out at þe laste.

"*How a Wyse Man taught his Son.*"

Ashmole MS., 61 f. b. (E.E.T.S., Ex. viii.).

Ill's the procession, and foreruns much loss,

Wherein, men say, the devil bears the cross.

Drayton, *Owl*.

Ill weather comes unsent for.—Melb., *Philot.*, F. 4.

Sorrow and ill weather comes unsent for.—K.

Spoken on the arrival of an unwelcome guest. Like ill weather,
comes unsent for.—Cl.

Ill workers are ay good to putters*.—Ry.

* Onlookers.—Hp.

In company let your number be

Not more than seven, nor less than three.

In riding or driving the highway along,

If left you go right, if right you go wrong:

But in walking still follow the opposite plan;

Leave the left quite untrod, go as right as you can.

ENGLISH APHORISMS.

Or, The rule of the road is a paradox quite,
 Both in riding and driving along;
 If you go* to the left you are sure to go right,
 If you go to the right you go wrong.
 But in walking along 'tis a different case:
 To the right it is right you should bear;
 To the left should be left enough of free space
 For the persons you chance to meet there.

* Keep.

In dock, out nettle.—He.; Udall, *R. R. D.*

Amicitia.—Cl. Mali retaliatio.

Out nettle, in dock.

Exeat urtica*, tibi sit periscelis amica.—W., 1586. *i.e.* garters
 of female bound round the part.

* Urtica.

In courts are cares.—Cl., c. 1636.

In every thing the mean is best: or measure is a merry mean.—
 Pal., *Ac.*, Y.

Medio tutissimus ibis.—Ov.

In evil there is odds.—Dr.

Crambe bis cocta mors est (*Malum conduplicatum*).—Cl.

In far countries are golden crowns.—Dr.

In fulness there is forgetfulness.—Dr.

In grettest charge ar grettest cares.—Maxwell Younger, *MS.* 1586
 in Hen.

In harvest-time lairds are labourers.—K.

In highest rooms is greatest fear.—Bar., *Sh. of F.*, ii. 318.

In kindness lies cozenage*.—Lyly, *M. Bomb.*, iii. 3.

* *i.e.* kinship.

In long abydyng is ful lytyl prove*.—*MS. Rawl. Poet.*, 118.

* Profit, advantage.—Hll.

See Edward's *Da. and Py.* [*H., O. P.*, iv. 60].

In marriage the husband should have two eyes, and the wife but
 one.—Lyly, *Euph.*, p. 284.

In my own city, my name; in a strange city, my clothes. [Procure
 me respect].—(*Ital.*) R., 1678.

In politics nothing is certain save the unexpected.

In prosperity men friends may find
 Which in adversity be full unkind.

Everyman [*H., O. P.*, i. 113].

See Haz., p. 235.

In some men's ought* mon the old horse die.—Ferg.

See Haz., p. 381. * *i.e.* possession.

He forgot the old adage, saying.

In time of peace, provide for war.

E. Hall, *Chron.*, 1548 (*Edw. IV.*).

LEAN'S COLLECTANEA.

In summer die for thirst, in winter for cold,
And still to live in fear of a churl who wold?

Nice Wanton [H., O. P., ii. 165].

In the affairs of this world men are saved, not by faith, but by the want of it.

In the book o' truth
There's love and ruth.

A. Cunnm., *Gloss. to Burns*.

In the house of a fiddler all fiddle.—H.

En casa del musico to dos los criados son dancantes.—Percival,
Sp. Gram., 1599.

In the king's court every man for himself.—Dr.

In the multitude of counsellors there is safety.—*Prov.* xi. 14., xxiv. 8.

"In the name of the Lord" begins all mischief.—Ned Ward, *Frolic to Horn Fair*, ii. 221.

In nomine Domini incipit omne malum.

In three things a man may be easily deceived :

In a man till known,
A tree till down, and
A day till done.—By.

In trust is truth.—Cl.

Ingratitude is the worst of crimes.—Ned Ward, *Frolic to Horn Fair*, ii. 198.

Innocency bringeth a defence with it.—Dr.

Ink and paper cost money.—Dr.

Inquire and inquire,
For Report is a liar.—Arthur, *B. of Brev.*

Instinct is a great matter.—Shak., *1 H. IV.*, II. iv. 263; B. and F., *Love's Pilgr.*

Beware instinct: the lion will not touch the true prince.
Fetch the Numidian lion.—B. and F., *Mad Love*.

Interest will not lie.—A. Yarranton, *England's Improvement*, i. 110. 1677.

Is life worth living? (a question raised in the last quarter of the 19th century). It all depends on the liver. (A witty answer.)

Ubi non sis qui fueris, non est cur velis vivere.—Eras., *Ad.*, 275.

Is Saul also among the prophets?—*1 Sam.* x. 11.

It cam wi' the wind, let it gang wi' the weather.—Ray. *i.e.* the thunderstorm.

Cf. My state being so down by wind that I know not how to set sail up in the weather, having no stock to lay out, to give me hope to bring in.—Breton, *P. of Letters*, 12.

And [At Court] for one that goes up the weather, a number go down the wind.—Breton, *Courtier and Countryman*.

It can be no counsel* that is cried at the Cross.—Skelton, *Divers Ballets and Ditties*, 36. * *i.e.* secret.

ENGLISH APHORISMS.

It canna be worse
That's na worth a tinkler's curse.

Cunm., *Gloss. to Burns*.

It chanceth in an hour that cometh not in seven years.—R., 1670.

It is a bad horse that can neither whinny nor wag his tail.—Cl.

It is an ill horse that can neither whinny nor wag his tail.—R., 1670.

Little may an auld nag do that maunna nicker.—*Ib.*

It is a bad sack that will abide no clouting.—He.

Cf. An old* sack.—Haz., p. 55.

* Ill.—Haz., p. 239.

Clout is used *en equivoque*.

The first meaning of beating perhaps explains the following passage:—"And in Menander also, as citeth Erasmus in the proverb Betizare, the husbands revile their wives, calling them Bliteas, of so small shift or help that they were as good to have wives of Beets, for which we say in our English proverb wives of clouts."—Udall, *Eras. Apophth.*, p. 118., repr. The secondary meaning appears in Herd's *Scottish Songs*, ii. 32.

Cf. Fr. haillonner.

It is a bad stake that will not stand one year i' th' hedge (Frugalitas).—Cl.

It is a bad time to swop horses when you're crossing a stream.—President Lincoln.

And whilst a field should be dispatch'd and fought
You are disputing of your generals.

Shak., *1 H. VI.*, I. i. 72.

It's a bare moor that you'll go o'er and no get prick to your blanket.—K. *i.e.* a bodkin to fasten your maud.

It's a bare moor that he goes over and gets not a cow*.—Ferg.

* A heather cow.—Ry. *i.e.* a twig or tuft of heath.

It is a foul* bird that fyleth† his own nest.—He.; E. More, *Defence of Women*, 56. 1557; *Owl and Nightingale*, 1250; N. Bozon, *Contes*, c. 1320 [*Harl. MSS.* 1288].

* Bad.—Cl.; Is ful dishonest.—Occleve, *Letter of Cupid*.

† Bewrays.—W., 1586; Defileth its own —Dr.

See Haz., p. 352; Skelt., *P. agt. Garmesche*, 197; Melb., *Phil.*, p. 52 and 113; Lodge, *Rosalynde*.

Cf. Shak., *As Y. L.*, IV. i. 182.

It is an unclene bird defouleth his nest.—*Sir P. Idle* (E.E.T.S., Ex. viii.).

It is an evyl* byrde that defyleth her owne neste.—Tav., f. 59. 1552.

* Lewd.—Bar., *S. of F.*, i. 173.

Tharbi men segget a vorbisne
Dahet habbe that ilka best
That fuleth his own nest.

Wright, *Latin Stories*, p. 228 (Percy Soc.).

LEAN'S COLLECTANEA.

The fowl is foul men say that files the nest.—*Mir. f. Mag.*, ii. 226.

A base and misliked bird is that which berayeth her own nest.

Vilis et ingrata volucris foedans sua strata.—W., 1586.

Base is that bird that files her homeborn nest.—Taylor, *Nipping and Snipping of Abuses*.

It is a folly to cry for spilt milk.—S., *P. C.*, i.

Sal verfida nunca sen cogida.

It is a good fault to have more than enou.—*M. of W. and Sc.*, iii. 2 [H., *O. P.*, ii. 350].

It's a good flat that's never down. *i.e.* has his eyes opened and grows widewake.—Grose, *Dict.*

It is a good thing to eat your brown bread first (a consolation for early failures).—Forby, *E. A.*

It is a good goose that's ay dropping*.—K.

* *i.e.* giving.

It is a good wind that blows no man to evil.—T. Lupton, *All for Money*, p. 156, repr.

I have heard my great-grandfather tell how his great-great-grandfather should say that it was an old proverb when his great-grandfather was a child that, It was a good wind that blew a man to the wine.—Lyly, *M. Bombye*, ii. 5.*

* ? A play on the pronunciation of wind.

It is a great wind that shaketh corn.—Grange, *G. A.*, *Ep. Ded.*

It is a hard task to be poor and leal.—K.

It is a hard thing to laugh and cry both with a breath.—W., 1616.

It is hard to laugh and cry both with a breath.—Cl.

It is a long journey to hell.—Taylor, *A Bawd*.

It is a poor dog that does not know "Come out!"

He is foolish that does not know when to desist.—Forby, *E. A.*

It is a poor hen that can't scrat* for one chick.—Chamberlain, *W. Worcr. Wds.*

* Scrat, to work hard, put together.

It† is a proud‡ horse will not carry his own provender.—H.; Cl.; *Rox. Ball.*, i. 526.

† He.; Porter, *T. A. W.* [H., *O. P.*, vii. 358]. ‡ An ill.—R., 1670.

It is a reare* bird that breeds on the ground.—Gray's *N. Y. Gift to Somerset*, 91, 1551 [*Ball. fr. MS.*, i.].

* *i.e.* raw, foolish.

It is a sairy brewing

That is not good in the newing†.—Ferg.

† *i.e.* when it is new.

Spoken when people are much taken with new projects.—K.

It is a sair-dung bairn that dare not greet.—*Ib.*

It is a sary collop that is ta'en* off a capon.—Ferg.

* Got.—K.

One cannot take much where there is but little.—K.

ENGLISH APHORISMS.

It is a shame to eat the cow and worry† on the tail.—K. *i.e.* to perform a great task all but a little, and then give over.
† *i.e.* choke.

It is a silly pack that may not pay the custom*.—Ferg.
* *i.e.* the duty.

It is an ill pack that 's no worth the custom.—K.

It 's a sin to lee on the deil.—Ry.

Even of the worst people truth at least should be spoken.

It is a sound head that has not a soft place in it.—Christy.

It is a sin
To steal a pin.

It is a sooth bourd that men sees wakin.—Ferg.

No ay generacion
Do no aya puta o ladron.—Nuñez. 1555.

Chi non ha matti poveri, ladri e puttane fra parenti è nato di lampo di tuono.—Torr. *Cf.* Shame.

It is a stock, they say, both honourable and good
That hath neither thief nor whore in their blood.

S. Wager, *R. of M. Mag., D.* 1567.

Happy is the brood
In which nother thief nor unthrift doth spring.

Wm. Forrest, *Grysild the 2d*, p. 156.

It is a strange beast that hath neither head nor tail.—Cl.

It is a thrawn-faced* bairn that is gotten against the father's will.

* Distorted, cross-grained.

I'll be as thrawn's you, though you were as thrawn's the woody.—J., *Donald and Flora*.

Kindness extorted comes ai with an ill grace.—K.

It is a true dream that is seen waking. [It is easy to guess what is plain and evident.]—K.

It is a very small thing that can do neither good nor hurt.—Dr.

It is an easy thing to kiss a man's tail when the breeches be down.

Mortuo leoni et lepores insultant.—W., 1616.

It's an ill cause that the lawyers think shame o'.—Ry.

It is an ill company where the devil bears the banner.—Cl.

It is an ill cook that can't lick his own fingers. [Eum odi sapientem qui sibi non sapit.—W., 1616; Dr.]

It is an evil coke that may not lick his own fingers (on refusal of a kiss).—Melbancke, *Philot*, 55.

He is an evyll cooke that cannot lycke hys owne fyngers.—Tav., f. 19 r. 1552.

He is an ill cooke that cannot lycke his owne fyngers.—Holinshed, *Ind.* 1586.

If the cook do not lack wit he will sweetly lick his fingers.—Breton, *Fant*.

No cook, but licks his own fingers, we see.—Ds., *Ep.*, 263.

LEAN'S COLLECTANEA.

Cap. Sirrah, go hire me twenty cunning cooks.

2nd Serv. You shall have none ill, sir, for I'll try if they can lick their fingers . . . 'tis an ill cook that cannot lick his own fingers.—Shak., *Ro. and Ju.*, IV. ii. 2.

It is an ill guest that never drinks to his host*.—R., 1678.

* Hostess.—F.

Cf. He hath learning enough.

It's as cheap sitting as standing.—S., *P. C.*, i.; Torr.

It is as easy to raise the dead as to teach an old man.

It is as good sometime to take counsel as to give it.—D. Rogers, *Naaman*, p. 79.

It is best drinking at the fountain.—Dr.

It's best to be off wi' the old love

Before you are on with the new.

So quoted by Scott, *B. of Lam.* See Johnson, *Musical Museum*, v. 1798.

It is best to take half in hand and the rest by and by.—R., 1678.
(The tradesman that is for ready money.)

It is better betime than too late.—Hicks. [*H.*, *O. P.*, i. 193].

Better in time than too late.—N. Want. [*H.*, *O. P.*, ii. 168].

It is better driving a flock than one [sheep].—J. Wilson, *Andron.*, iii. 5.

It is better for to tary and fortun to abide
Than hastily for to mary and nothing to provide.

Written on fly-leaf of Huloet, 1552, in B. M.

It is better to be a martyr than a confessor.—Dr.

'Tis better to be cheated than to cheat.—Taylor, *Kicksey Winsey*.

It is better to be executor than legatee.—(Spanish.)

It is better to be king of a mouldhill (*sic*) than to be subject to a mountain.—Melb., *Phil.*, p. 30.

It is better that children crave of their parents than that parents should ask of their children.—Becon, i. 524.

It is better that I should lie than that you should lose your good manners.—S., *P. C.*

It is better through hap than good husbandry.—Cl.

Cf. More by luck than good guiding.

It is better to be overmanned than overtooled. *i.e.* that the tool should be rather light than heavy in comparison with the laborer's strength.—Elworthy, *W. Somerset Word-book*.

'Tis better to give one shilling than to lend twenty.—(Italian) E.

It is better to give the fleece than the sheep.—C., 1629.

It is better [to] live a rebel than die a beggar.—Lodge, *Wit's Mis.*, p. 67.

'Tis natural to die as born to be.—Taylor, *Elegy of Bp. Andrewes*.

ENGLISH APHORISMS.

It is more comfortable to die quickly
Than to live sickly.—T. Adams, *Works*, p. 734. 1629.

It is better to be mute
Than with an ass to dispute.—Dr.

It is better to be stung by a nettle than prickt by a rose, viz., to be wronged by a foe than a friend.—Ho.

It is better to want meat than guests or company.—Dr.

'Tis distance lends enchantment to the view.—Campbell, *Pleas. of Hope*, i. 7.

It is but a blast : 'twill soon be over.—Cl.

It is but kindly that the pock sa'r* of the herring.—Ry. ; K.

* *i.e.* savour, smell.

Quo semel est imbuta recens, servabit odorem
Testa diu.—[Hor., *Epist.*, I. ii. 69.—Ed.]

It is by the head that the cow gives the milk. *i.e.* by its feeding.

It is but my essay* :
I played not to-day.—Dr.

* *i.e.* practice, experiment : an apology for a bad stroke (*experientia*).—Cl.

It's dogged as does it.—*D. N.*, 10/3/'83.

It's dreadful easy to be a fool.—(American) Cheales.

It's easier to forge than forget.—Cunm., *Burns' Gloss.*

It is esiar to destroy befer, nor till big.—*Bann. MS.*

It is easy to be wise after the event.

Much easyar hyt ys to spy ii fautes then amend one.—Starkey,
Life and Lett., c. 1555 (E. E. Text Soc., I. iii. 2).

It's easy to bowl down the hill.—Cl.

It is easy to find a staff to beat a dog.—Cl.

Facile cum invenire baculum ad cædendum canem.—*H. to Serving-man*, 123.

How easy a thyng it is to fynd a staff if a man be mynded
to beate a dogge.—Becon, Pref. i., C. 5.

It is easy to find a stone to throw at a dog.—Cl.

It is easy to pick a hole in another man's coat if he be disposed.—
Cl.

It's easier to pick holes than to mend them.

It is easy to steal a shive of a cut loaf.—Shak., *T. And.*, II. i. 86.

It is easy to strive with him that sits in the stocks.—Melb., *Phil.*,
Cc. 2.

It's easy [says the proverb] to wade the stream where the foord's
at lowest.—R. Brathwait, *Strap. f. Dev.*, p. 215, repr.

It is evil striving against the stream.—Tav., f. 14 r. 1589.

It is fair before the wren's door where there is nothing within.—K.

An excuse for untidiness where there are many children or
much business doing.

It is folly to cry for spilt milk.—S., *P. C.*, i.

LEAN'S COLLECTANEA.

'Tis but folly to talk of that that cannot be.—Sir R. Howard,
Committee, i.

It is folly to spurn against pricks.—Ho.

It is folly to kick against pricks.—Cl.

It is folly to kick

Against a prick.—Ad., 1622.

It's folly to kick against tenpenny nails.—Marryat, *Percival Keene*, iii.

They fight and they flyte

For that at comys not tyte :

It is far to byd hyte,

To an eg or it go.—*Town. M.*, p. 87.

Tytter want ye sowlle than sorrow, I pray.

It is God that feeds the crows,

That neither tills, harrows, nor sows.—K.

It is good always to be doing something.—Cl.

It is good beating proud folks, for they'll not complain.—Cl.

It is good being best (excellentia).—Cl.

'Tis good keeping his clothes who goes to swim.—(It.) E.

It is good going on foot when a man leadeth a horse in his hand.—
W., 1616.

It is good walking when one has his horse in his hand.—Lyly,
Endym., iv. 2.

It is good walking with a horse in Drone's hand.—K.

Good walking with horse in hand.—Ho.

'Tis merry walking with a horse in hand.—Taylor, *Short Relation
of a Long Journey*, 1652.

Naviguer pres la mer est chose moult seure et delectable,
comme aller à pied quand l'on tient son cheval par la
bride.—Rabelais, iv. 23.

See Haz., p. 407.

It is good mows that fills the womb.—Ferg.

It is a common proverb that it is good pinching on the parson's side.
But as good as it is, it is theevery and pilfring from good, for
God, having upbraided the Israelites for spoiling of Him,
and they demanded wherein they had spoiled Him, He
answered in pinching from His parsons His tithes and
offerings.—[*Mal.* iii. 8] Alex. Cooke, *Country Errors* [1595],
Harl. MS. 5247, p. 187.

It is good riding the forehorse.—Torr.

It is good striving to be best.—Cl.

Good reach at stars.—Armin, *Two Maids of More-Clacke*, p. 68,
repr. 1609.

It is good taking day before us (opportunitas).—Cl.

It is good to be doing something.—Dr.

It is good to be first in love and war.

ENGLISH APHORISMS.

It is good to be near of kin to an estate.

It's gude to be sib to siller.—Ry.

It is good to be merry and wise.—Cl.; C., 1614; Porter, *T. A. Wo.*, 1599 [H., *O. P.*, vii. 308]; Udall, *R. R. Do.*, i. 1; Chapman, *Eastw. Ho!*; Ds., *Ep.*, 111.

With merry thing it's good to meddle sad.—Spem., *Sh. Kal.*, August, 144.

This William had exhorted Roger Dods that he should worship no images, nor commit idolatry, but worship one God, and told the same Roger that it was good for a man to be merry and wise, meaning that he should keep close that was told him, for else straight punishment would follow.—J. Fox, *Acts and Mon.*, Towns. ed., 437.

'Tis good to be off wi' the old love

Before you are on wi' the new.

Edw., *Da. and Pi.* [H., *O. P.*, iv. 447].

It is good to be witty and wise.—*Tr. of Treas.* [H., *O. P.*, iii. 272].

It is good to follow the old fox.—Cl.

It is good to beware by other men's harms.—He.; Grange, *G. A.*; *Mirror for Mag.*

He ys an happy man that ys war be another mannys dedys.—*Harl. MS.* 3362; Ds., *Ep.*, 378.

Be wise by other men's harms.—Melb., *Phil.*, p. 30.

Therefore be ware, I can no better wylle,

Yf grace it woll, of other men's perylle.

Libell of English Pol., 1436;

Wright, *Pol. P. and S.*, ii. 177.

It is good to have a cloak for the rain.—Porter, *T. A. W.* [H., *O. P.*, vii. 360]; Ds., *Ep.*, 85.

It is good to have some friends* both in heaven and hell.—R., 1670.

* Having a friend.—Cl.

This is Dr. Binney's plan of "making the best of both worlds."

It's good to have friends, but bad to need their help.—Codr.

Yet I'll give him good words; 'tis good

To hold a candle before the devil.

It is good to hold a candle before the devil.—Porter, *T. A. Wo.*, [H., *O. P.*, vii. 357], c. 1636.

See Haz., p. 430, and "A man must set*."—*Thersites* [H., *O. P.*, i. 427].

* Set up.—He.

It is good to keep still one head for the reckoning both sober and wise.—*New Custom*, iii. [H., *O. P.*, iii.]. 1573.

It is good to help a lame dog over a stile.—Ho.

It is good to know our friend's failings, but not to publish them.—(It.) E.

It is good to marry late or never.—Cl.

It is good to ride on the sure horse (*securitas*).—Cl.

LEAN'S COLLECTANEA.

It is good to see an enemy before we feel him.—Cl.

It is good yourself to give the first version of the fray [or matter].

Cf. The Yorkshire phrase, "To cry Whore-first."—*P. Rob.*

For, as great drinkers say,

It is great cleanliness to wash the pot before we put in meat to be boiled. *i.e.* to drink at rising in the morning.—Cogan, *H. of H.*, p. 189.

It's hang it that has it.—Hll.

For hard it is one dish to please the mouth of every man.—Grange, *G. A.*, *Epist. Ded.*

It is hard for a greedy e'e to pal a leal heart.—Ry.

It is hard for one man all faults to amend.—Ds., *Ep.*, 346.

It is hard for one man to amend all faults.—Dr.

It is hard to kick against the pricks.—*Acts*, xxvi. 14.

It is fond to spurn against the prick.—Ds., *Ep.*, 291.

And eke beware to spurn again a nail.—Chau., *Good Counsell.*

It is hard to laugh and cry both in a breath.—Cl.

It is hard to make a silk purse of a sow's ear.—Cl.

It is hard to make mutton of a sow.—Cl.

It is hard making a horn of an ass's tail.—W., 1616.

'Tis hard making a horn of an ape's tail.—Cl.

It is hard to make an old mare leave flinging*.—K.

* *i.e.* kicking.

Vieil arbre mal aise a redresser.

It is hard to sail over the sea in an eggshell.—R., 1670.

It is hard to see a man cry.—Jackson, *Shrop. Wd. Bk.*

It is hard striving against the stream.—C., 1614.

It is evil striving against the stream.—Tav., f. 15.

No striving against the stream.—Cl.

It is ill shaving against the wool.—R., 1670.

It is hard to keep the ship fro' the shore.—*Hickscorner* [*H.*, *O. P.*, i. 185].

It's hard to split the hair,

That nothing is wanted and nothing to spare.—F.

It is hard to teach an old dog tricks.—C., 1636.

It is hard to wive and thrive in one year.—Ds., *Ep.*, 339.

See Haz., 26.

It is ill awaking of a sleeping lion.—Ho.

It is ill waking of a sleepy dog.—*Ib.*

Cf. Let sleeping.

It is ill begging a breech of a bare-arst man.—Ds., *Ep.*, 411.

Nothing more vain

Than to beg a breech of a bare-arst man.—He.

It is ill to take a breck off a bare arse.—Ferg.

ENGLISH APHORISMS.

To seek a breech from breechless men 'twere vain,
And fruitless labour would requite my pain.

Taylor (W. P.), *Kicksey Winsey*.

Culum nudum nulla spoliabit.—*Dyal. Sal. et Marc.*, 41, c. 1500.

It is ill gaping before an oven.—Ho.

It is ill gathering of stones where the sea is bottomless.—*Ib.*

'Tis ill halting before the creeple.—Cl. Prudentia senilis.—*Ib.*

It is ill jesting on the sooth.—He.

It is ill jesting with a man's pocket.—Rowley, *Birth of Merlin*, iv.

It is ill* jesting† with edged tools.—Cl.; Goss, *Sc. of Ab.*, p. 57.

* Not good.—Arthur Hall, *Quarrel with Mullarie*, p. 10, 1576 (repr. 1815).

† Meddling.—Webst., *N. Ho!*, ii. 1; Playing.—Ho.

It is no jesting with edged tooools.—“Watkins Ale,” *Huth. Ball.*

It is ill meeting trouble half-way.

It is ill playing with short daggers.—He.

Or the contrary, covetous of their own commodity, fire themselves,
and because they will not burn alone endanger their friends,
and say, 'Tis kind to have company.—Armin, *N. of Ninnies*,
p. 53. 1605.

It is ill stealing from the thief.—Barcl., *Ecl.*, v.

It is ill to bring but the thing that is not thereben.—Ferg.

Cf. Nothing can come.

It is ill to quarrel with a misrid* world.—Cunmm., *Gloss. to Burns*.

* Entangled.

'Tis in ourselves that we are thus or thus.—Shak., *Oth.*, I. iii. 319.

'Tis in vain

To complain.—Cl.

It is kittle shooting at corbies and clergy.—Ry.

It's lang or the deil be found dead at a dikeside.—Ry.

It's lang or the deil be found dead, one saith, at a dikeside.—Cl.

It's lang or ye need to cry “Pshaw” to an egg.—Ry.

It is like to be a fruitful year when boys be so saucy.—Melb., *Phil.*,
Q. 2.

It is little of God's might

To make a poor man a knight.—Ferg.

It is lost that is done to an old man and a young child.—Ad., 1622.

It is tint that is done to old men and bairns. For the old men
*will die and the children forget.—K.

Si fortuna volet, fies de rhetore, consul.—K.

It is lost that's unsought.—Ho.

It is mean to give a person what you know he does not want.—
Arthur, *B. of Brev.*

It is meet that a man should be at his own bridal*.—He.; Ds., *Ep.*,
390. *i.e.* the festivity following the wedding.

* Brudale.—*P. Flo.*, iii. 56 C.; Bride-ale.—Dr.

Tristo quel mario che non si trova alle sue nozze.—1530.

LEAN'S COLLECTANEA.

Chi non è a le sue nozze

O che son crude, o che son cotta.—Torr.

i.e. who is not jocund or merry at his own wedding there is * something in fault under or over.

See Lyly, *Euph.*, p. 85; Haz., p. 407.

It is mickle that makes a tailor laugh, but souters girns ay.—K.
i.e. at each stitch, from the effort of drawing the thread.

It is a more blessed thing to give than to receive.—Dr.; *Acts* xx. 35.

It is more painful to do nothing than to do something.—Ho.; M.

It is never bad day that has a good night.—Cl.

It is never long that comes at last.—*Ib.*

'Tis no deceit to deceive the deceiver.—Title of play by Chettle, 1598.

It's no for nought the gled [kite] whussles.—Mactaggart, *Gall. Enc.*

It is no great boast to have seen the world's end.—Bar., *Sh. of F.*, ii. 160.

As it was a saying sometime of Asia, That it was no praise never to have seen it, but to have lived soberly and temperately in Asia was praiseworthy.—Cawdray, *Treas. of Sim.*, p. 215. 1600.

It is no liberality to rob Peter and enrich Paul.—Horm., *V.*, 186.

It is no meddling with short daggers.—Dr.

'Tis no meddling with our betters (Potentes).—Cl.

It is na play where ane greets and another laughs.—Ferg.

It is na time to stoop when the head is off.—*Ib.*

It is no safe wading in an unknown water.—Cl.

It is no shame to a man to wear his own ears.—Taylor (W. P.),
Answer to a Tale of a Tub, 1642.

It is no tint that a friend gets.—*Ib.*

It is no a' tint that fa's by.—Ry.

It's no wee dirt poisons a body.—*P. Robbin's Ollmh.*

It is not all butter [that] the cow shites.—He.; Cl.

It is not all saved that's put in the purse.—Cl.

Cf. All is not won.—Haz., p. 47.

It is not for a lord too long to make curtesy to the clowted shoo.

Unguentum pungit, pungentem rusticus ungit.—Smyth, *Berkeley MS.*, i. 141.

It is not for nought the cat winketh when both her eyes are out.—Dr.

No wonder the cat winked when both her eyes were out.—
S., *P. C.*, i.

Somewhat it was, saith the proverb old,

That the cat winked when her eye was out;

That is to say, no tale can be told

But that some English may be picked thereof out.

Jack Jug. [H., *O. P.*, ii. 154].

ENGLISH APHORISMS.

Although the cat doth wink awhile,
Yet sure she is not blind;
It is the way for to beguile
The mice that run behind.

Chim Robertson, *H. of Pleas. Del.*, p. 35.

It is not for the lamb to lie with the wolf.—Nash, *Unf. Trav.*, B. 4.

It is not good for man to be alone.—Dr.

It is not good that the man should be alone.—*Gen.*, ii. 18.

It is not good manners to accept the first offer.

If your worship had bidden me to dinner or supper, I should
in my poor manners not have taken your offer under two
or three biddings.—Taylor (W. P.), *Wit and Mirth*, 95.

'Tis not good manners to offer brains.—S., *P. C.*, ii.

'Tis not good manners to show your learning before ladies.—*Ib.*

It is not good praising the ford until a man be over.—Dr.

It is not good praising a ford till a man is over.—Cl.

It is not good to be always at* the dagger hand.

Feliciter sapit qui alieno periculo sapit.—Cl.

* On.

It is not good to swim in unknown waters.—Dr.

It is not less folly to strive against kind

Than a shypman to strive against both streme and wind.

Bar., *M. of G. Man.*

It is not safe to have many pilots in a ship.—Cl.

It is not good to have an oar in every* man's boat.—C., 1614; Cl.

* Another.—Porter, *T. A. Wo.* [H., *O. P.*, vii. 337].

It is not the quality but the quantity that hurts. (Of food.)

Il n'y a que la quantité et non la qualité qui nuise.—Bailly,
Q. N. and C., 597. 1628.

It is [not*] What is she? but What has she?†—K.; Ry.

* No.

† Nowadays—S., *P. C.*, i.

Alas, poor swain! 'tis true what th' proverb saith,

We ask not what he is, but what he hath.

Brathwait, *Sheph. T.*, *Ecl.* iv. 1621.

It is not tint that is done to friends.—Ferg.

It is not lost that a friend gets.—Scott, *O. Mort.*

It is not soon learned, gentle brother,

One knave to make courtesy to another.

He., *F. Ps.* [H., *O. P.*, i. 382].

It is nothing to me what others do.—Cl.

'Tis nothing when you are used to it, as the eels said when they were
being skinned alive.—S., *P. C.*, iii.

'Fis only one doctor's opinion.—"Devonshire Balld., 1681," *Bagf. B.*,
ii. 997.

It's owre weel hoordit that canna be found.—Cunmm., *Burns' Gloss.*

It is pity to part three things: the lawyer and his client, the physician
and his patient, and a pot of good ale and a toast.—Ho.

LEAN'S COLLECTANEA.

It is safe riding in a good haven.—Ho.

We say under our differences, "It is safest taking the stronger side."

—T. Adams, *Wks.*, p. 433.

It is something to be sub* to a good estate. Because at the long run
it may fall to us.—K. * Sib.

'Tis soon sharp will be a thorn.—Cl.

It is sweet drawing in one line. (Unity.)—Dr.

'Tis sweet to think on what was hard t' endure.—Herrick, ii. 292.

It is the last straw that breaks the camel's back.

It is the last feather that breaks the horse's back.—Archbp.
Bramhall, *Wks.*, iv. 59. 1645.

It is the barley pickle breaks the naig's back.—Scott, *Redgauntlet*,
c. xxi.

It's the life of an old hat to cock it.—Mactaggart, *Gall. Enc.*

It is the pace that kills. This was denied by the livery-stable keeper,
who said it was rather "the 'ammer, 'ammer, 'ammer on the
'ard 'igh roads." Cf. *Gamesters*.

Distance is nothing—'tis the pace that kills.

It is the part of a fool to say, "I had not thought."—Dr.

'Tis time to stir when others stink.—Cl.

It is too late to repent when the day is lost.—Cl.

Il est tard de dire "Garde!" apres coup donné.—Meurier, *Coll.*,
I. 3 v.

It is too late to repent to-morrow.—Cl.

It is two men's labours to speak much and to the matter.—W., 1616.

It is well hain'd* that is hain'd off the belly. Said by those who
starve themselves to dress fine.—K.

* Saved.

It is well to be off with the old love before you are on with the new.

It is guid to be aff wi' the auld love before ye be on wi' the new.

Here's a health to them that 's awa'.—*Jacobite Song*.

It's weel war'd that wabsters want.—Ry.

It may be fun* to you, but it is death to us. An allusion to the
fable of "The Frogs and the Boy."—R. L'Estrange, *Fables*
from *Scv. Aut.*, 398. * Play.

It may rhyme, but it will not accord.—Dr.

It must be as the woman will, when all is said and done.—Melb.,
Phil., S. 3.

It must be true; it's in the papers.

Shall we not believe books in print?—Shirley and Fletcher,
Nightwalker, iii. 4.

It needs a clever man to make a fortune: it needs a cleverer man
to keep it.

It cannot rain but it pours; or, London strewed with rarities.—
Title of a paper in *Prose Miscellanies of Swift and Pope*, 1726.

It never rains but it pours.—Smollett, *Tr. Gil. Blas*.

ENGLISH APHORISMS.

It takes a long time to feel the world's pulse.—Pol.

It takes a man's weight in lead to kill him. *i.e.* in battle the ammunition equals the weight of the men who fall.—(American.)
Century Mag., 88.

It takes five years to make an attorney. *Nemo repente fuit turpissimus.*
It takes two to make a quarrel.

There must be two at least to a quarrel.—F.

It takes a deal
To hill and to fill.

i.e. clothe and feed a family.—Baker, *Nhn. Gloss.*

It that God will give
The devil cannot reave.—Ferg.

It that lies not in your gate breaks not your shins.—Ferg.

It was ne'er for naithing that the gled* whistled.—Ry.

* Kite.

It were well for your little belly if your guts were out.—P. in R., 1678.

'Twill be all the same a hundred years hence.

Jack and Gill.—*Ym. of Hypoc.*, 1227. 1533.

And I will keep the feet this lyde
Thow ther come both Jacke and Gylle.

Cov. Mjst., p. 340.

Jack will never make a gentleman.—By.

Jack-an-apes is no gentleman (*nobilitas*).—Cl.

Jacks are common to all that will play.—Ds., *Ep.*, 174.

Jacks are the musical chimes of clocks. Here they seem to mean the slender pieces of wood armed at the upper ends with quills, which when raised to the strings of the virginals twanged the strings by impinging on them.

See Chappell, *Pop. Music.*, p. 102.

I can compare him to nothing more happily than a barber's virginals, for every man may play upon him.—B. J., *Ev. M. in H.*, iii. 2.

Jealousy is groundit upon love.—Max. Yo. in Hen.

Il y a dans la jalousie plus d'amour-propre que d'amour.—
Rochefoucauld.

Jealousy is never cured.

Gelosia Frenesia e Heresia,
mai son sanate per alcuna via.—Torr.

Jealousy is no judge nor suspicion proof.—Cl.

Jest not with edge tools.—Warner, *Alb. Eng.*, iv. 22; Haz., p. 244.

Jest not with the eye or with religion.

Con el ojo y la fe
no se burlere.

Scrizza [schizza] con fanti,
lascia star li sancti.—Bolla.

LEAN'S COLLECTANEA.

John Bull loves a lord.

See All mankind.

Quoted by Furnival, p. 12 of his preface to E.E.T.S., extra vol. viii. I should be inclined to give it a larger scope, and say: "All mankind, &c.," but then we ought by no means to omit womankind.

Regis ad exemplum totus componitur orbis.

Jouk and let the jaw gang by.—K. *i.e.* let the wave pass over your head.

Cf. *She Stoops to Conquer*.

I took off my coat and I rolled up my sleeve:

Jordan am a hard road to trabel, I believe.—Cowan, 1850.

Sea prov. (American).

Judas might have repented before he could have found a tree to have hanged himself upon had he betrayed Christ in Scotland.—Ho.

This was adapted by Dr. Johnson to the bare Brighton downs.

Judges are but men.—F. W., *Leicr.*, 131.

'Tis education forms the youthful mind

[Just]* as the twig is bent, the tree's inclined.

* And.

Pope, *M. E.*, i. 149.

Between three and thirteen,

Thraw the woodie when it's green.—Hen.

Justices' justice.

Isab. Do not you know me, Mr. Justice?

Loveby. Justice is blind: he knows* nobody.

* Spares.—Ferg. Dryden, *Wild Gallant*, v. 3.

Kail hains bread.

Good broth will in some measure supply the want of bread.

—K.

Kamesters are ay crishy*.—Ry.

* Creeshie, greasy.—Ferg.

It is ordinary to see men look like their trade.—K.

Keep a thing [by you] for seven years and you'll find a use for it.

—Hen.

Cf. *Cet homme là mefiez vous. Il est comme la mule du*

Pape qui garde sept ans son coup de pied.—Daudet.

Keep a thing seven years, and then if thou hast no use on't throw it away.—Killigrew, *Parson's Wedding*, ii. 7.

Quar. No, madam, you have it seven years, yet good to take, and after that you may truck, barter, or at worst give.—Wilson, *Belphégor*, iv. 1.

This saving counsel, "Keep your piece nine years."—Pope, *Prol. to Satires*, 40.

Keep-in-the-stoup was neer a good fellow.

Spoken to one who measures the drink that is left before taking any, instead of drinking it out and calling for more.—K.

ENGLISH APHORISMS.

Keep an eye on the main chance, or stick to the main chance.

Keep and save,
and thou shalt have
frest* and leave;
and thou shalt crave,
wallow and waste,
and thou shalt want.

Harl. MS. 116, 15th cy. [*Rel. Ant.*, i. 316].

* Frest, To trust, forbear.

Keep Bayard in the stable (*securitas*).—Cl., c. 1629.

Keep flax from fire and youth from gaming.—Cod.

Keep forty-foot off.—Cl. *i.e.* death (*pestilentia*).

Keep home and be happy.—Cl.

Parietes amicitiae custodes.—*Ib.*

Keep moving. The rule of the pavement and the watchword of progress.

Keep no more cats than will catch mice.

Keep out of harm's way.

Keep something for the sore foot.—K., who quotes as English:
"Keep something for him that rides on the white horse."

Keep somewhat for a dear year.—Cl.

Keep somewhat for a rainy day (N. Breton, *Court and Country*,
p. 184, repr. 1618), or Lay up for a rainy day.

Keep the ball a-rolling.—Surtees, *Handley Cross*.

Keep the feast till the feast day.—K. An advice to maidens.

Keep the pot a-bilin'.—Dickens, *Pickwick Ps.*, c. xxx.

Keep the wolf from the door.—Cl., c. 1629.

Keep within compass, and you shall be sure
To avoid many troubles that others endure.—Torr.

Keep woo an' it will be dirt, keep lint an' it will be silk.—Ry.

Keep your ain fish-guts to your ain sea-maws.—Ry.

Keep your keys,
And be at ease.

Quoted by *Daily News*, 29/6/'75, as an old proverb slightly altered.

Keep your mouth close, an' your e'en open.—By.

Keep your mouth shut, an' your eyes open.—(It.) E.

Keep your pecker up. *i.e.* your appetite.

Harland and Wn., *Lancash. Leg.*, has "Peckurs."

Cf. He puts in a bad purse that puts it in his pechan*.—
Cunm., *Burns' Glossary*.

* Stomach.

Keep your thanks to feed your chickens. A cold answer to those who offer bare thanks for favours received.—By.

LEAN'S COLLECTANEA.

Keep ten*,
Flee seven†,
Use well five‡,
And win heaven.

* Commandments. † Deadly sins. ‡ Senses.

Keep your weather-eye open. *i.e.* be on your guard, look out for squalls.—(Sea) Smyth.

Break ill eggs ere they be hatched,
Kill bad chickens in the tread.

Key-stone under the hearth,
Keystone under the horse's belly.

i.e. smuggled spirits were concealed either below the fire-place or in the stable just below where the horse stood.—Wise, *New Forest*, p. 170. 1867.

Fligge they scarcely can be caught. *i.e.* fledged.—Rob. Southwell, "Loss in Delay," *Poems*. 1595.

Kick an attorney downstairs and he'll stick to you for life.—A Bar proverb.

Kill or cure.

Physic's first rule is this, as I have learn'd,
Kill the effect by cutting off the cause.

Porter, *T. A. W.* [H., *O. P.*, vii. 375].

Thus we see how Fall of th' leaf
Adds to each condition grief;
Only two there be whose wit
Make hereof a benefit.
These conclusions try on man,
Surgeon and Physician;
While it happens now and then
Kill than cure they sooner can.

Rd. Brathwait, *Sheph. T.*, p. 254. 1621.

Killing is no murder.

It is no murder except it be proved that the party slain was English and no stranger.—Fleta, I. xxx.

This was altered in the 14th year of Edw. III., c. 4, when the killing of any (though a foreigner living under the King's protection) out of premeditated malice was murder.—F. W., *Lanc.*, p. 210.

Kind hearts are soonest wronged.—Cl.; Breton, *Crossg. P.*, ii.

Kindness comes of will.—Ferg. That is, love cannot be forced*.—K

* It cannot be coft.—Ry.

Kindness is lost that's bestowed on children and old folks.—Cl.

Nec in puerum nec in senem collocandum est beneficium.—[Aristotle.] T. Adams, *Wks.*, p. 102.

Kindness lies not aye in one side of the house.—Ferg. *i.e.* it should be reciprocal.

Cf. Ex nudo pacto non oritur actio.

Kings' entreaties [or invitations] are commands.

ENGLISH APHORISMS.

Kings have long arms*.—Lyly, *Euph.*, p. 76; Id., *Alex. and Camp.*, iii. 4.

An nescis longas regibus esse manus.—Edw., *Da. and Pi.* [H., *O. P.*, iv. 35]; T. Adams, p. 892.

* Hands. Longæ regum manus (Er.).—Tav., f. 4; Cowley, *The Complaint*.

Kings have long arms, wide ears, and piercing eyes.—Ds., *Sc. of Fol.*, p. 44.

Kings have long ears and hands.—Ad., 1622.

Great men have reaching hands.—Shak., *2 H. VI.*, IV. vii. 76.

Kings have long ears and long arms.—Cl.

Kings ought to shear, not skin their sheep.—Herrick, ii. 267.

Cf. A good shepherd.

Hwan þu sixt on leode
King þat is wilful . . .
þral unbuhsum*
Athelynge bryþelyng †.
Al so seyde Bede
Wo þere þeode.

O. Eng. Misc. (E.E.T.S.), p. 185.

* Unbuxom, disobedient. † Misericulus.—*Pr. Par.*

King conseilles,
Bishop loreles,
Wumman schameles,
Hold-man lechour,
Gong-man trichour.
Of alle mine live
Ne sawe I worse five.

Ferg., *Cotton MS.*, cvi. f. 21.

Kings, though they're hated, will be feared.—Herrick, *Oberen's Palace*, ii. 105.

Kings ought to be more loved than feared.—Herrick.

Kings' venison is sooner eaten than digested.—(Dorsetsh.) F. W.

King ever,
Queen never.

Whist—rule for play of second hand.

Kiss, and be friends.—S., *P. C.*, iii.; Midd., *Y. F. Gall.*, iii. 5; *Sec. Maid. Trag.*, iv. 1 [H., *O. P.*, x.].

Kiss; we will be friends.—Herrick [Hesp. 308].

Come, a kiss and all's friends.—Kill., *Par. Wed.*, v. 4. 1663.

Margery. Why, ya hant a-tasted our cyder yet. Come, Cozen Andra, here's t' ye.

An. Na, vor that matter es owe no ill-will to enny, Kesson, net I. Bet es won't drenk nether; saeth ye furst, Kiss and vrends.—*Exmoor Scolding*, l. 535.

Kiss a carle, and clap a carle, and that's the way to tine a carle.

Knock a carle and ding a carle, and that's the way to win a carle.—K.

LEAN'S COLLECTANEA.

Kiss a slate stane, and that will not slaver you.—K.

An answer of a girl asked for a kiss.—Ross, *Helenore*.

Kiss and make it well.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?

My mother.

Jane Taylor, 1783-1824.

Kissing a man without whiskers like eating an egg without salt.—

Miss. M.

A kiss without a moustache is like an egg without salt.—Seelbach.

Kissing is cried down to shaking of hands.—K.

A girl's refusal; alluding to the proclamations by which
certain things were forbidden.

In. Well, no more ado; let all this go:

We kinsfolk must be friends; it must be so.

N. Want. [H., O. P., ii. 169].

Kisses three

's a maiden's fee.

"Let's kiss," says Jane;

"Content," says Nan,

And so says every she.

"How many?" says Batt;

"Why, three," says Matt,

"For that's a maiden's fee."

"The Maypole Dance," *Westmn. Drollery*,
pt. ii. 1872.

Kitchen physic is the best physic.—S., P. C., ii.

And also we restore to Nature, when it is decayed, things
restorative, as cordials, dias,* and syrups according with
kitchen physic, which kitchen, I assure you, is a good
potecary's shop.—Bullein, *Bul. of Def.* [S. and Ch., f. 48].
1562. * ? Electuaries.

Kythe in your ain colours that fo'k may ken you.—Ry.

Kitty Swerrock where she sat,

"Come, reik me this," "Come, reik me that."

A reproach by mothers to lazy daughters who want others to
reach them what they want.—K.

Knaves and whores go by the clock.—Ho.

Knead your dough before you bake.—Cl.

Know everything about something, and something about everything.
—Brougham.

Know when to spend and when to spare,

And you need not be busy, and you'll never be bare.—K.

Knowledge is pleasure as well as power.

Knowledge makes knowledge, as money makes money, nor ever
perhaps so fast as on a journey.—Rogers, "Italy," *Foreign
Travel*.

ENGLISH APHORISMS.

Knowledge makes one laugh, but wealth makes one dance.—B. E.,
N. D. Cantg. Cr.

Krakenel hornys havyth non.—*Harl. MS.* 3362.

Labbe hyt whyste,
 and owt yt must.

Harl. MS. 3362 (end of 15th cent.).

I nam no labbe,
 Ne, though I seye, I nam not lief to gabbe.

Chau., *Mill. T.*, 3509.

What we now call "a blab."

Labour robs the hangman of his due.—Taylor (W. P.), *On Thameisis*,
 1632.

Lack of looking to makes cobwebs grow in boys' tails.

Neglectis urenda filix innascitur agris.—W., 1616.

Lacking breeds laziness, praise breeds pith. *i.e.* discommending a
 boy discourages, while praise stimulates him.—K.

Ladies and lordships are not without jealousy.—Dr.

Ladies have leave to change their minds.

Ladies will rather pardon want of sense than want of manners.—F.

Lads will be men.—Ferg.

Lag

Puts all in his bag.—Torriano.

Cf. Last.

Laith to bed, laith out of it.—Ferg.

Laith to bed, laith to rise.—Ry.

Cf. Sluggardy-guise.—Haz., p. 338.

Land without church
 Shall be left in the lurch;
 Church without land
 For ever shall stand.

Land won't run away. A maxim of investors who consider it the
 most stable property.

Largesse stynteth all manner of stryfe.—Skel., *Magnif.*, 372.

The last at the pot is the first wroth.

[Not if he find there good store of broth.]

Ds., Ep., 43.

Last has luck:

Finds a penny in the muck.—(Worc.)

Last in bed best hear'd*. Spoken when those who lie longest are
 first served.—K. * Treated.

Last

Makes fast.—Haz., p. 175.

Viz., shuts the door.—Ho.

Cf. Lag.

Last in bed to put out the light.

LEAN'S COLLECTANEA.

He that cometh last
Make the door fast.—Ad., 1622.

The lodging-house rule of our time.

Lata* is long and dreight†.—Ferg.

* Honesty.

† Tedious.

Late comers are shent.—Porter, *T. A. W.* [H., *O. P.*, vii. 312].

Tardi venuto
per niente è tenuto.—Torr.

Late repentance is seldom true.—Cl.

Laugh before breakfast, you'll cry before supper.

Tel rit au matin qui pleure au soir.—Cotgr., 1611.

Laurence bids wages. A proverbial saying for to be lazy because St. Laurence's Day (August 10th), being in the dog-days, the weather is usually very hot and faint.—Pegge, *Anon.*, viii. 19.

Law's costly: take a pint and gree.—Ry.

The law is costly.—Breton, *Crossg. P.*, i.

And since the truth is found by none,
No more than is that turn Gold stone;
It's best Zanchio for aught I see
To take a pint and then agree.

Colvill, *Whig's Suppl.*, p. 51. 1687.

Law is best, I understand,

To right all things in every land.—*P. of Byrdes.*

Law is a bottomless pit.

L'on n'est jamais sage que retournant des plaids.—Cotgr.

Law-makers

Should na' be law-breakers.—Ry.

See They that make laws.

Laws were made like cobwebs; for the small flies were tied, but the great flies break away (Anacharsis).—Huloet.

One of the Seven was wont to say that laws were like cobwebs, where the small flies were caught and the great break through.—Bacon, *Apopth.*, 181.

Laws are made for evil-doers.

Le leggi son fatti pei cogloni.

Law, Arms, and Merchandize: these are three heads
From whence Nobility first took his spring.

Histric-mastix, iii. 1610.

Lawyers and asses always die in their shoes. *i.e.* the first are hanged.

Cf. And for his farewell seldom dies in's bed.—Taylor, *Brood of Cormorants*, viii., "A Cutpurse."

Lawyers are temporal physicians in helping weak clients.—Breton, *Crossg. P.*, i.

Lawyers, tho' so keen,

Like shears, ne'er cut themselves but what's between.

Select Epigr., ii. 97. 1797.

ENGLISH APHORISMS.

Lawyers are needful to keep us out of law.—Spu.

It's lawful for lawyers, th' Exchequer, and hell,
By polling and pilling to live very well.

Causidicis*, erebo, fisco fas vivere raptō.—Withal, 1586; Burton,
An. of Mel., II. vi. i. 1. * Juridicis.

Layo'ers for meddlers.—Nall, *Norfolk Dialect*, s. v. *i.e.* whips to flog them.

Answer to child's inquisitiveness: "Whad-nee got i' the
basket, mother?"—Jackson, *Shrop. W. bk.*

Lay not churl upon gentleman [Post vina ne potes mera].—Cl.

Lay the head o' the sow to the tail o' the grice.—Ry.

Post vinum sumi non debet fella fumi.—W., 1586.

Every man at the beginning doth set forth good wine; and,
when men have well drunk, then that which is worse.—
John, ii. 10.

Lay up for a rainy day.—Cl.

It is good to lay up somewhat against a rainy day.—Dr.

Laziness is no good unless it's well carried out.

Leaches kill with license.—K. *i.e.* surgeons.

Leaps of apes and treads of owls fill the world with vermin.—Cl.

Learn not that is much, but that is best.—Ad., 1622.

Nihil inanius quam multa scire.

Lerne [not] to be a fole, that cometh by itselfe.—Barclay, *Sh. of F.*,
i. 178.

Learn one thing well first.—Cl.

Learn to creep before you go.—Cl.

Fyrst must us crepe and sythen go.—*Town. M.*, 86.

Lear young, lear fair.—Ferg.

Learning is better than house or lands. *Cf.* When money.

Lair is vain without governance*.—Title of poem by Wm. Dunbar.
* *i.e.* conduct, discretion.

Learning is the comely attire of the rich man, and the riches of the
poor man.—(Manx.)

Least is he mark'd that doth as most men do.—Drayton, *Owl*.

Leave [off] with an appetite.

Rise still with an appetite.—F. W., ch. 16.

Wherefore the surest way in feeding is to leave with an appetite,
according to the old saying, and to keep a corner for a
friend.—Cogan, *H. of Health*, p. 167; Hippocrates, *Aph.*, 20.

Lever de table avec l'appetit.—Joub., *Er. Pop.*, I. iii. 4.

And so, leave with an appetite.—W. Bullein, *Govt. of Health*,
f. 37. 1558.

With an appetite rise from thy meat also.—Shepherd's *Kalr. for
Diet &c.*

LEAN'S COLLECTANEA.

Go to your banquet then, but use delight,
So as to rise still with an appetite.

Herrick [Hesp., ii. 197].

Leave her on a lay* [lea] and let the devil flit her. A Lincolnshire proverb, spoken of a scolding wife; viz., Tie her to a plough-ridge, and let the devil remove her to a better pasture.—Ho.

* *i.e.* lew, sheltered land.

Now they leave me on a lea land.—Cl.

Fervet olla vivit amicitia.

They should set her on the lee land, and bid the devil split her.—

Porter, *T. A. W.*, I. 3 r. 1599 [H., *O. P.*, vii. 355].

Leave ill alone.—C. Kingsley, *Westward Ho!* ch. xiv.

Leave not a falcon for a kite (Excellentia).—Cl.

Leave what you like not, and believe what you list.—Melb., *Phil.*, Z. 3.

Leave your fool's babbles.

Lessen charge* and save cost†.—Dr.

* Household.—Dr.

† Charge,—*Ib.*

Let a man clothe himself beneath his ability, his children according to it, but his wife above it.—[Rabbi Haurica cited by Drusius] Whitlock, *Zoot.*, p. 853.

Let all trades live.—K. Spoken when we have broken anything.

"Let alone" makes many lurden*.—Ferg. *i.e.* "Laissez faire, laissez aller," produces lazy worthless people.

* A lown.

Want of correction makes many a bad boy.—K.

Let ay bell'd-wathers break the snaw.—Ry. *i.e.* to indicate the path of safety.

Let him haud the bairn,
That aught the bairn.—Ry.

Cf. Skelton, *Ph. Spar.*

Cf. He that bulls.

Let him be a bell-ringer that will be no good singer.—W., 1586.

Sit campanista qui non vult esse sophista.

Let him cool in the skin he het in.—Ry.

Let him do like his neighbours (Servire temporis).—Cl.

Let him once fall, and all men will go over him.—Ad., 1622.

Let him put his finger in the fire that needeth.—Cl.; Dr.

Let him that beginneth the song, make an end.—Dr.

Let him that's cold, blow at the coal.—Dr.; Cl. (Periculum).

Vivi nasum tentaveris ursi.—Cl.

He that a-cold is let him the cold blow.—Wm. Forrest, *Grylsild the 2d.*, p. 170.

Let ilka sheep hang by its ain shank.—Ry.

Let nane uncalled to counseil cum

That welcome weins to be.—Montg., *Ch. and Sl.*, 78.

i.e. Nobody asked your advice.

ENGLISH APHORISMS.

Let never thy wyll thy wytt overlede.—*P. of G. C., Harl. MS. 2232, f. 3.*

Let not harmful haste outrun your wit.—He.

Let not him that girdeth on his harness boast himself as he that putteth it off.—*1 Kings, xx. 11.*

Let not one fool mock another.—Cl.

Let not the shoemaker meddle further than his shoes.

Let not the cobbler* go beyond his last†.—Wr.

See Let the ploughman, below.

* Shoemaker.—Ho.; Tav.

† Shoe.—Tav., 17. 1530.

Ne sutor ultra crepidam.

Let the cobbler stick to his last.—Bo.

Let the cobbler* meddle with his tools.—B. and F., *Wit w. Mon.*, v. 4. * Shoemaker.

What should the shoemaker with the Chirurgical's work do?—Bullein, *B. of Def. (S. and Ch., f. 1).* 1562.

Heere are tenne precepts to be observed in the art of scolding; therefore let not the cobbler wade above his slipper. "The cobbler above his slipper," said Chubb; "he is a knave that made that proverb."—*Fearful and Lamentable Effects of Two Dangerous Comets*, by Symon Sel-Knave. 1591.

Let the shoemaker look to his boot.—T. Adams, *Wks.*, 293.

Let every wise man mell with his own science,
For who that will meddle with every faculty
Is either a stark fool or peevish proud is he.

Bar., *M. of G. M. (Temp.)*.

Let not the sun go down upon your wrath.—*Eph.*, iv. 26.

Let not thy tongue speak that thy head shall smart for.—Dr.

Let not your tongue say that your head may pay for.—(Ital.) E.

Let one de'il ding another.—K. Spoken when two bad persons quarrel.

Let one have his will and he'll live the longer, especially a woman.—Torr.

Give her her will and she'll live the longer.—*Ib.*

Let sleeping dogs lie.

Lat slepen that is stille.—Chau., *Frankeleyns T.*, 744.

Non dismiar i cani che dorme.—1530.

Waken not sleeping dogs.—Ferg.

'Tis not good to waken a sleeping dog.—Cl.

It is ill waking a sleeping dog.—Melb., *Phil.*, p. 16.

It is nought good a sleping hound to wake —Chau., *Tr. and Cr.*, iii. 764.

Cf. It is ill.

Let the best man win.

Let the dead bury their dead.—*Luke*, ix. 60.

Let the dog

Worry the hog.—Ho.

LEAN'S COLLECTANEA.

Let the earth big the dike.—K. Let the expence that attends a thing
be taken out of the profit that it yields.—K.

Let the end try the man.—Shak., 2 *H. IV.*, II. ii. 44.

Let the first word stand.—Porter, *T. A. W.* [*H.*, *O. P.*, vii. 308].

Let the galled jade wince.—Shak., *Ham.*, III. ii. 237.

Let them that are galled kick.—*H. to Servingsm.*, "Ep. to Rr."

A horse will kick if you touch where he is galled.—L. Wager,
R. of M. Mag., *H.* 4.

The gall'd horse will soonest winch.—Edw., *Dam. and Pith.*
[*H.*, *O. P.*, iv. 28].

Though galbackt Bayard winch when he is rubb'd on the gall.—
Fulwell, *Ars Adulandi*, *F.* 4.

For he that feles the pricke,
And thereon groweth sicke,
May well the gall'd horse kike.

Ym. of Hypoc., 1284. 1533.

A good sound horse needs not my whip to fear,
For none but jades are wrung i' th' withers here.

Taylor (W. P.), *The Motto*.

I have but bluntly call'd a spade a spade,
And he that wincheth shows himself a jade.

Taylor, *Brood of Cormorants*, Epilogue.

Let the letter stay for the post, not the post for the letter.—Cod.

Let the longer liver take all.—Dr. (Tontine).

Let the muckle horse get the muckle won-line.—Ry.

Let the ploughman talke of his plough.—Tav., f. 11.

Oportet remum ducere qui didicit.—Er.

What should a ploughman go further than his plough.—Bar.,
Ecl., iv.

Let the want come at the web's end.—(Ulster) *J. of Arc.*, iv. 223.
i.e. leave ill-luck to the last, and then it may not come.

Let the world say what they will if I find all well at home.—B. E.,
N. D. Cantg. Cr.

Let them laugh as loses; they're sure to laugh as wins.—*Derbyshire*
Reliq.

Let us be merry; the devil is dead. Ay, but his son is still living.
—Cod.

Let's do one for other.—Cl.

Let us [not] do evil that good may come.—*Rom.*, iii. 8.

Let us speak of a man as we find him.

Let well alone.

Quieta non movere.

Qui est bien
Qu'il s'y tienne.

Let your horse drink what he will, but not where* he will.—K.

* When.—Hen.

Liars are not believed when they speak truth.—Cl.

ENGLISH APHORISMS.

- Liars can but lie.—*Ym. of Hypoc.*, 818. 1533.
- Liberty is sweet.—Becon, *B. of Morals*, i. 602.
- Liberty makes thieves.—Cl.
- Lie lustily: some of it will stick (Macchiavelli).—Hall, *Funeb. Florae*, p. 38.
- Calumniare audacter, saltem aliquid adhærebit.
- Life is a span.—Cl.
- Life is made up of details.
- Life is made up of little things.
- Life is measured, not by years, but by actions.—Wilson, *Belphegor*, iii. 2. 1691.
- Life is not all beer and skittles.—T. Hughes, *Tom Brown*.
- This life would be quite endurable but for its amusements.—Sir G. Cornwall Lewis.
- Life is the sum of little things.
- Trifles make the sum of human things.—Hannah More, *Sensibility*.
- Lifeless, faultless.—Ferg.
- Light a kennel at both en's, an' it soon burns.—*P. Rob. Ollmk.*
- Light's heartsome.—Burns, *Letter cx.*
- Light supper, long life*.—K. * Days.
- Light supper makes long life.—Ferg.
- Light won, light lost again.—Grange, *G. A., P.*
- Light come, light go; my father got it a-throshin'*.
An ironical proverbial saying applied to spendthrift waste of
hardly-earned property.—Jackson, *Shropsh. Wdbk.*
* Threshing.
- Light love will change.—*P. of D. D.*, p. 102, rep.
i.e. love sudden, as at first sight.
- Like angel-visits, few* and far between.—Campbell, *Pleasures of Hope*, ii. 375. * Short.—Norris.
- Like author, like book.—Cod.
- Like barber, like towel.—Dr.
- Like beginning, like ending.—Dr.
- Like bottle,
Like stoppel*.—W., 1586.
* *i.e.* stopper.
- Like cover, like cup.—Cl.
- As covers worthy such cups.—Becon, i. 212.
- Such cup, such cover.—Danl. Rogers, *Mat. Hon.*, 277. 1642.
- Like cures like. The "doctrine of signatures" and of the homœopathists: "Similia similibus curantur."
- Like ill weather, sorrow comes unsent for.—Cl.
- Sorrow and ill weather come unsent for.—K.

LEAN'S COLLECTANEA.

Like man, like talk in every degree.—Peele, *Sir Clyomon and Clamydes*, p. 516.

But to be plain : we daily hear and see
That the comontye in theyr behaviour
Ar such as is theyr lord and governour.

Like pot, like potlid.—W., 1586. *Bar., Sc. of F.*, ii. 324.

A tel pot, tel cuillier.—G. Coquillart, *Plaidoyer*, ii. 20, Elz. ed.

Like question, like answer.—Dr.

Like-to-die mends not the kirkyard.—Ferg.

Long ere like-to-die fill the kirkyard.—K.

Like tutor, like scholar.—Porter, *T. A. W.* [H., *O. P.*, iii. 330].

Likely lies in the mire, and unlikely gets over*.—R.

* Goes by it.—Ferg.

Likely lies aft i' the mire when unlikely wins through.—Ry.

Lippen to me, but look to yourself. A modest refusal of what we importun'd for.—K.

Cf. Whensoever.

Lips go, laps go: he that eats let him pay.—Ferg. *i.e.* drink and pay.—K.

Little and good.—R.; Cawd., *T. of S.*, p. 716.

Little avails wealth

Where there is no health.—Ho.

Little birds that can sing and won't sing should be made to sing.

Little bodies have commonly great souls.—F.

Little boys come last. (School proverb.) Seniores priores.

Little children should be seen and not heard.—Haz., 271.

Cf. Maidens.

Carne di cresce

Vo'anche mesce.

Little children should sit still, come when they're called, and speak when they're spoken to.

Metti il matto, sul bancho

O gioca di piede o di canto.

Florio, *First Frutes*, p. 32. 1578.

Little dogs have long tails.

People of a low stature may perform their business well enough. Otherways applied sometimes.—K.

Little drops of water, little grains of sand,
Make the milkman wealthy and the grocer grand.

Little fish eat* sweet. *Pall Mall G.*, 30/1st 92.

That which is pretty is pleasing, and what is little may be presumed pretty.—F. W.

It means small gifts are always acceptable.—Forby, *E. Ang.*
Generally applied to women.

A moller e a sardina pequiña.—[Port.] Nuñez, 1555.

* Are.

ENGLISH APHORISMS.

Little fools will love too much, but great ones not at all.—Chas. Mackay.

Little foxes eat the grapes.—Dr.

The little foxes that spoil the vines.—*Song of Sol.*, ii. 15.

Little fuel, little flame.—Cl.

Little gear

The less care.—Ry.

Little good soon spende.—C., 1629.

Little good is soon spent.—Cl.

Lytell hennes be most leyers*.—Horm., V., 176.

* The greatest layers.

Little intermitting makes good friends.—Ferg.

Little's the light

Will be seen far on a mirk night.

Scott, *B. of Lammermuir*, ch. xxiii.

Little Jock gets the little dish, and it holds him ay long little.—R.

Little Jock gets the little dish, and that hauds him lang little.—Ry.

Poor people are poorly served, which prolongs their poverty.—K.

And little is his wit set by,

That hath not to bear out company.—*P. of Byrdes*, 171.

i.e. no money.

Little ken'd the less cared for.—Ry.

Little knocks

Rive great blocks.—Forby, *E. A.*

Little men are soon angry.—*F. W.*, iii. 206.

Who sayeth lytell he is wyse ;

For litell money is soone spende,

And fewe wordes are sone amend.—*P. of Byrdes*, 40.

Little money, little law.—*P. of Byrdes*, 146.

Little thieves are hanged, but great ones escape.—Cl.

Dat veniam corvis, vexat censura columbas.

Little titte, all tail.—He., i. 10. (Printed "citte," but the context shows the allusion to be to a two or four-legged filly.)

This he spake to entice the mind of a lecherous young man.

But what spurres need now for an untamed tilt to be
trotting, or to add old oil to the flame, new flax to the
fire?—Barnwell, *Affect. Shep.*

Proving the soundness of the saw accursed

That Little tyrants always are the worst.

Eb. Elliott, *Yr. of Seeds*, x. 1.

Little wots an ill hussie what a dinner holds in.—Ferg.

For a handsome treat may procure friends and fortune.—K.

Little wots the ill-willy wife what a dinner may hold in.—K.

Littell wote the ful sow that is in the stye

What the hungry sow ayleth that goeth by.

Becon, ii. 119 (*Fortress of the Faythful*, Dad.).

LEAN'S COLLECTANEA.

Live and learn : be hanged and forget all.—S., *P. C.*

Cf. The longer.

I think "Live and teach" should be a proverb as well as
"Live and learn."—Geo. Eliot to Sarah Hennell,
November, 1847.

We live and learn, for so Saint Paul doth teach,
And all that is is done for our avail.

Gascoigne, *Gl. of Go.*, Epi.

Live in hope

To scape the rope.—Nash, *Unf. Trav.*, C. 2.

Live not to eat, but eat to live.—Cl.

See Men must &c., below.

Non vivas ut edas, sed edas ut vivere posses.—Dionysius in
Rom., cap. 13; Northbrook, *Ag. Dicing*.

Live within compass.—Cl.

Live well and live for ever.—Cl.

Lives of lovers and of public men are common property.

Tapis sont vies à povres amoureux.—*Coquillart*, ii. 22.

C. a. d. que la vie des amoureux est le sujet de conversation, on
dit encore "mettre un sujet sur le tapis."—Note by P.
Tarbé.

Long be lither, and little be loud,
Fair be foolish, and foul be proud.—Cl.

Works adjourn'd have many stays :
Long demurs breed new delays.

R. Southwell, *St. Peter's Compl.*

Lang fasting hains nae meat.—Ry.

Langh festjen is nin brae sperjen.—Hœufft, *Ond-Friesche Spn.*

Long lean makes hameald cattle.—Ferg. *i.e.* tame, domesticated.

This is the principle upon which performing animals are
educated.

Long neckes done great ese.—*P. of Byrdes*, 108.

Lang speaking part maun spill.—Ry.

Long tarrowing takes all the thank away.—Ferg.

Cf. A gift long waited for.

Long-tongued wives go long with bairn.—R., 1670.

Baubling wives will tell every tattling gossip that they have
conceived, which makes them long expect their lying-in.

—K

Langest at fire soonest finds cauld.—Ry.

Look for your love, buy for your money (*Industria*).—Cl.

Look for your love and buy for your money.—G. Harvey, *Letter
Book*, p. 59.

Look for your money where you lost it. Stock Exchange maxim,
i.e. wait for a further fall.

ENGLISH APHORISMS.

Le monstre, entrée, aussi l'issue
Ne coustent rien, ne moins la veue.

Meurier, *D. F.*, ch. ii. 1590.

Look not on pleasures as they come, but go.

Look not on the meat, but look on the man.—He.

Cf. Never show me.

Look not too high,
Lest a chip fall in your eye.

Lyly, *Euph.*, p. 467; *C.*, 1614; *Dr.*; *Haz.*, 474; *Mar.*
of W. and Sci. [*H.*, *O. P.*, ii. 358].

See *N.*, IV. iii. 275.

Hew not too high,
Lest the chips fall in thine eye.—He.
Whoso heweth over high,
The chyppes wyll fall in his eye.

P. of Byrdes, 183.

Full oft he heweth up so hye,
That chyppes fallen in his eye.

Gower, Conf. Am., i.

For an old proverb it is ledged, "He that heweth to hie with
chips may lose his sight."—*Chau., Test. of Love.*

Over thy hede look thou never hewe.—*P. of G. C., Harl. MSS.*
2232, f. 3.

Look the devil straight in the face
If you would hit him in the right place.

C. Kingsley, Westw. Ho!, ch. xxi.

Look to the end. Respice finem.

The end is ever held more noble than the means that conduce
unto it.—*T. Adams*, p. 627.

'Tis still observ'd that Fame ne'er sings
The order, but the sum of things.—*Herrick*, ii. 239.

Look well about you.—*Cl.*

Cf. Mind.

Lookers on take most delight
Who least perceive the juggler's sleight.

Butler, Hud., II. iii. 1.

Lords' hests are held for laws.—*Dr.*

Lose not a hog* for a halfpennyworth of tar.—*Cl.*

The old proverb, "He that will lose a sheep or a hog for a
pennyworth of tar cannot deserve the name of a good
husband."—*J. Crawshey, Countryman's Instructor*, Pref. 1636.

* Sheep.—*Torr.*

See *N.*, V. x. xi.; *Haz.*, p. 431.

A man will not lose a hog for a halfporth of tar.—*C.*, 1629.

To lose a sheep for sparing a halfporth of tar.—*Ho.*

Ne'er lose a hog for a ha'porth of tar.—*R.*, 1678; *J. Day, B. B.*
of B. Gr., v. 1659.

- The world cries out you are a scabbed sheep, and I am come to tar you.—Killigr., *Parson's Weddg.*, ii. 4.
- The shepherd sets on his pitch on the fire and fills his tar-pot ready for his flock.—Breton, *Fantastics*.
- Whoever keeps back the penny here will lose a sheep for grudging a little tar.—Ellis, *Mod. Husby.*, June, p. 87.
- Losers have leave to speak.—Ho.; Shirley, *Gam.*, iii. 4; Wilson, *Project.*, iv.; Haz., p. 42.
- Losers may talk by leave.—Ford, *'Tis Pity*, i. 2.
- Let losers have their words.—Dr.; Bacon, *Promus*, 972.
- Let losers talk.—Herb., *A Dialogue-Anthem*.
 My lord, laugh not oppressed souls to scorn;
 Losers, they say, may easily be forborne.
 Rare Tri. of Love and Fort. [H., *O. P.*, vi. 169].
 For losers will have leave
 To ease their stomachs with their bitter tongue.
 Shak., *T. Andr.*, III. i. 233.
- But I can give the losers leave to chide.—Ib., 2 *H. VI.*, III. i. 182.
- Loud-on-the-loan was ne'er a guid milk cow.—Ry. A reprimand to noisy girls.—K.
 Love and a gun
 Kills many a one.—*P. Rob.*, Aug., 1747.
- Love and light cannot be hid.—K.
- Love and light winna hide.—Ry.
- Love and pease-pottage are two dangerous things.—S., *P. C.*
- Love as in tyme to come thou shouldest hate, and hate as thou shouldest in tyme to come, love.
- Ama tanquam osurus, oderis tanquam amaturus.—Tav. 1539.
- Love asks* faith, and faith asks firmness.—R., 1670, tr.
 * Requires.—Ho.
- Love God and love me.—Cl.
- Love goeth never without fear.—Barc., *C. of Lab.*, D. 1506.
- Men saien that every love hath drede.—Gower, *C. A.*, v.
- Love is costly.—Dr.
- Love is an excellent thing to cure the itch*.—Mass., *Very Wom.*, iii. 3.
 * i.e. of love(?).
- Love is an idle trade.—Dr.
- Love is free.—Chau., *Kn. T.*; Gower, *Con. Am.*, i.
 For al-so wel wol love be set
 Under ragges as rich rochet;
 And eek as well be amourettes
 In mournyng blak, as bright burnettes.
 Chau., *R. of Rose*, 4753.
- Love is lawless.—Cl.
- Love is without law.—Max. Yr., *MS.* 1586 in Hen.
- No law is made for love.—Dryden, *Pal. and Ar.*, i.

ENGLISH APHORISMS.

Wostow nat well the olde clerkes sawe
That "who schal yeve a lover any lawe?"
Love is a gretter lawe, by my pan,
Then may be yeve to eny erthly man.

Chau., *Kn. T.*, 305.

Love is liberal.—Cl.

Love is light of belief.—Max. Yr. in Hen.

Love is lord in every place.—Gower, *C. A.*, v.

Love is love's reward.—Dryden, *Pal. and Ar.*, ii.; J. S., *Wit's Labyrinth*. 1648.

Love is luck, not shiftless fate.—Warner, *Alb. Eng.*, vi. 31.

Love is never without jealousy.

Zelotypiam parit amor.—K.

Love lies a-bleeding,
[But not when he's breeding.—Ds., *Ep.*, 194].

Both truth and love lie a-bleeding.—R. Whitlock, *Zootomia*, 1654.

Love locks no cupboards (Amicitia).—Cl.

Amicorum omnia sunt communia.—Haz. (both editions) is misled by a stupid press blunder.

Love love begets.—Herrick. ii. 251.

Love never wanteth shifts.—Donne, *Elegy*, "The Parting."

Lou well them that loveth thee,
For better lou can never be.

MS. note in B.M. copy of Huloet's
Abecedarium. 1552.

Love one and love only.—Cl.

Love others well, but thyself better.—R. F., *Sch. of Slov.*, p. 17. 1605.

Love spares for no cost.—C., *P. P.*

Who* may whoo but cost?—K.

* Quha.—Ferg.

Wenn ein Deutscher schenkt, liebt er gewiss.—Goethe.

Love's lust and locke's bore
In chamber accorden nevermore.

Gower, *Con. Am.*, viii.

Love the babe for her that bare it.—Cl.

Love will break out in spite of a man.—Cl.

Lovers and fools may speak anything.—*Bagf. Ball.*, ii. 519. 1657.

Luck's all.—Marryatt, *Perc. Keene*, iii.; Wilson, *Andron. Com.*, i. 3.

Lucky at cards, unlucky in love.—Robertson, *Society*, ii.

You'll have a sad husband, you have such good luck at cards.—*S., P. C.*, iii.

Heureux au jeu, malheureux en amour,
Disgratia in moglie e ventura in bestiami.—Torriano.

Lust finds no let
Tyll his poyson be spett.

Ym. of Hypocr., 453 (1533),
[*Ball. fr. MSS.*, i.].

LEAN'S COLLECTANEA.

Made marriages prove mad marriages.—Lyly, *M. Bomb.*, i. 3.

Magistracy makes not the man, but discovers what metal is in him.—
Danl. Rogers, *Matr. Hon.*, p. 45.

Magistratus virum indicat.—Bacon, *Promus*, 349.

Maidens should be meek while they be married.—Ferg.

Maidens should be meek till they be married, and then* burn
kirks.—K. *i.e.* wait till she's married to see what she's like.

* They may.—Ry.

Maidens' tochers and ministers' stipends are ay less than they are
cad.—K. One is magnified out of good will and the other of
ill will.

Make a golden bridge for a flying enemy.—Copley, *Wits, Fits &c.*,
p. 4; Nash, *Unf. Trav.*, C. 2.

For a flying foe

Discreet and provident conquerors build

A bridge of gold.—Mass, *Guardian*, i. 1.

He maketh his flying enemy a bridge of gold.—Fuller, *H. and P.*
St., iv. 12, "The Good General."

I will make mine enemy a silver bridge to pass over.—Cl.

Silver bridge for your enemy to* escape away.—D. Rogers,
Naam., p. 843. * Fly over.—E.

Al enemigo si buelve la espalda la puente de plata.—Nuñez. 1555.

Make ab* or warp of the business as soon as you can.—Ho. A
metaphor taken from weavers.

* Abb, the yarn of a weaver's warp.—Upton's MS. add. to *Junius*, Bodleian
Library.

Make all sure.—Cl.

Make clean your dishes and your platters,

But talk of no Prince's matters.

(? Ital.) Breton, *Dignitie of Man*, p. 6.

Make friends of fremit folk.—K. A dissuasive from marrying kin,
as bringing no new interests or connections.

Make hay while the sun shineth*.—Cl.; Haz., 463.

* Shines.—R., 1670.

Make hay while sun shines.—C., 1636.

Make hay while the weather shineth.—Ad., 1622.

Be busy about your hay while Phœbus is shining.—Barc., *Sh.*
of F., ii. 45.

It is well, therefore, to make hay while the sun shines.—Melb.,
Phil., p. 24.

K. E. The sun shines hot; and, if we use delay,
Cold biting winter mars our hoped-for hay.

Shak., *3 H. VI.*, IV. viii. 60.

Make much of nought (Vanitas). Cape nihil et serva bene.—Cl.

Make much of that* you have.—W., 1616.

* What.—Cl.

Make not a long harvest of a little corn (Tædium ex iteratione).—Cl.

Make not the door wider than the house.—Cl.

ENGLISH APHORISMS.

Make not thy friend thy foe.—*Chest. Plays*, ii. 63.

Make not twa mews* of ane daughter.—Ferg.

* Mew is correlative of Scotch Maich, a son-in-law.

Make the night night and the day day, and you will be merry and wise.—(Sp.) E.

Make your enemy your friend.—Cl.

Fas est ab hoste doceri.—Ovid, *Met.*, iv. 428.

Malice hurts itself most.—Cl.

Man is not where he lives but where he loves.—R. Brathwaite, *Sheph. T.*, Ecl. ii.

Man is the creature of circumstances.—Rogers, (*Italy*) *National Prejudices*, n.

Or, Circumstances make the man.—Marryatt, *Percival Keene*.

This axiom has been ascribed to Robt. Owen, the Socialist.

Men are the sport of circumstances, when
The circumstances seem the sport of men.

Byron, *D. Juan*, v. 17.

Man thrives not by his own devices,
But fortune favours in a trice.—By.

Man's extremity is God's opportunity.—T. Adams, *Wks.*, p. 619.
1629.

At a dead lift God never fails us.—*Ib.*, 1234; Zack. Boyd, *Last Battel of the Soul in Death*, p. 118. 1629.

Man's greatest foes within himself do dwell.—Taylor, *Virtue of a Gaol*.

The Traitor to Himself, or Man's heart his greatest enemy, By W. Johns. 1678.

[Man's labour ends at set of sun]
Man works from sun to sun,
But woman's work is never done.

See A woman's work.—Haz., p. 39.

Riuscir la ronfa del Valeria (a game at cards).

Fare e fare, epoitornare a principiare. *i.e.* nothing done as the English say of woman's work.—Torr.

Manners knows distance.—Herrick, *To Sir L. Pemberton*, ii. 72.

Manners know distance, and a man unrude
Would soon recoil and not intrude
His stomach to a second meal.—G. Herbert.

Many a good hanging prevents a bad marriage.—Shak., *Tw. N.*, I. v. 18.

Many a heart is caught in the rebound. *i.e.* after a repulse by another.

Many [a] man makes an errand to the hall to bid the lady "Good-day."—Ferg.

Many a man setteth more by an inch of his will than an ell of his thrift.—Wh., f. 27.

Many a man speirs the gate he kens full well.—Ferg.

Cf. What sent the messengers.

Many a one says "well" that thinks ill.—S., *P. C.*, i.

Cf. Many say "Well."

Many are honest because they know not how to be dishonest.—

Nash, *Unf. Trav.*, G. 3.

Many aunts, many eams*,

Many kin and few friends.—Ferg.

* Uncles.

Many bells, many clappers.—Dr.

"Many by-walkers, many balks"; many balks, much stumbling.—

Latimer, *2nd Sermon*, Ed. VI., 1549-1562.

Many cannot see the wood for trees.—C., 1614.

See Haz., p. 484.

Many cares for meal that has baked bread enough.—Ferg.

Many dogs may easily worry one.—Cl.

Many esteem more of the broth than of the meat sod therein.—

Smyth, *Berkeley MS.*

Many excuses peshes the bed.—K. Qui s'excuse s'accuse.

Many eyes are upon the King.—Dr.

Many go out for wool and come home shorn.—R., 1678.

Many "Good nights" is loth away.—K.

Oft turn'd to take leave yet seem'd loth to depart.—Prior,

Thief and Cordelier.

Many hath eloquence enough, but they lack wisdom.—Wh., f. 30.

Many lords, many laws.—Dr.

[So] many laws argue [so] many sins.—Milton, *P. L.*, xii. 283.

Corruptissimæ reipublicæ plurimæ leges.—Tacit., *Ann.*, viii.

As many laws and lawyers do express

Nought but a kingdom's ill-affectedness,

Ev'n so those streets and houses do but show

Store of diseases, where physicians flow.

Herrick, ii. 237.

Many may do more than one alone.—Caxton, *Rey. Fox*, ch. xi.

Many means to get money (lucrum ex scelere).—Cl.

Many men, many minds.—Cl., *P. P.* Quot homines, tot sententiæ.

Many women, many kinds.—"An old saying,"—Cogan, *H. of H.*

p. 6.

Men have many minds,

But women have but two:

Everything they'd have,

And nothing would they do.—N., vi.

Many one blames their wife for their own unthrift.—K.

K. says he never knew a Scots woman who had not this at her fingers' ends.

Many one's coat saves their doublet.—K. *i.e.* the parson's "cloth" saving him a thrashing.

Many one do lack*

What they would fain have in their pack.—K.

* *i.e.* discommends.

Many men do lack

That yet would fain have in their pack.—Ferg.

For now-a-day is many one

Which spaketh of Peter and of John,

And thenketh Judas in his herte.—Gower, *C. Am.*, i.

Cf. The cross on his breast.—Haz., 363.

Many purses hold men long together.—K. *i.e.* where each pays an equal share.—K.

Many sands will sink a ship.

Multis ictibus quercus deficitur.—Cl.

Many say "Well" when it never was worse.

Spoken to them who say "Well" by way of resentment.—K.

Cf. Many a one.

Many smal* maken a great.—Chau., *Pers. T.*, 362.

* Little.—Tav., 53, r.

Many small make a great.—He.; *Jack Drum's Ent.*, i. 1601.

Many strokes

Fell down oaks.—W., 1616.

or, Fell great* oaks.—Cl.

* Tall.—Cl.

Cf. Haz., p. 267.

Multis ictibus dejicitur quercus.—Erasm.

And many strokes, though with a little axe,

Hew down and fell the hardest-timber'd oak.

Shak., *3 H. VI.*, II. i. 54.

For no man at the first stroke

Ne may nat felle doune an oke;

Nor of the reisis have the wyne,

Til grapes rype and well afyne*.

* In perfection.

Ch., *Rom. of Ro.*, 3687.

Many stumble at a straw and leap over a block.—C., 1614.

Many there be which make a rod for their own arse. Faber compedes quos fecit ipse gestet.—(Er.) Tav., f. 49.

Many things are spoken which are never believed.—Rob. Green, *Card of Fancie*, R. 4. 1608.

Many thingis chance betwene the boorde and the bed.—Max. Yr. in Hen.

Many things happen unlookt for.—Cl.

Many tines the half-mark whinger* for the halfpenny whang.†—Ferg.

* Dagger.

† Thong.

Spoken when people lose a considerable thing for not being at an inconsiderable expense.—K.

LEAN'S COLLECTANEA.

- Many women, many words;
 Many geese, many turds.—Ho.; Dr.; Cl.
 Where many geese be, be many turds;
 And where be women be many words.
- Many words breed a brawl.—Cl. *Scholeho. of Wom.*, 480.
- Many words, many buffets.—Dr.
- Marriage and obsequies don't suit one day.—B. and F., *Proph.*, ii. 3.
- Marriage and want of sleep tames both man and beast.—Dr.
- Soltero pavon, desposado leon, casado asno.—N., 1555.
- Casaras e amansaras.—(Port.) Bluteau.
- Cf.* Married and done for.
- Marriage halves our griefs, doubles our joys, and quadruples our expenses.
- Marriage is destiny.—E. Hall, *Chron.*, p. 264, 1548 repr.
- Matrimony is destiny.—Becon, i. 569; Chapman, *All Fools*, 4.
- Nozze e magistrato
 Sono don ceil destinato.
Flo., F. F., 1578; Haz., p. 450.
- Marriage and hanging go by destiny.—Cl.
- Marriage goeth by destiny.—Holinshed, 6676, 60.
- For I the ballad will repeat,
 Which man full true shall find;
 Your marriage comes by destiny,
 Your cuckoo sings by kind.
 Shak., *All's Well*, I. iii. 57.
- Marry a beggar and get a louse for your tocher good.—K.
- Cf.* Sue.—Haz., 347.
- Oh this devilish thirst for gold, which shall cause many to marry where they do not fancy, relying upon the Sunday penny's proverb: "Marry first, and love will come* afterwards"; but marrying thus to increase love is like to gaming to become rich.—*P. Rob.*, Jan., 1699.
- * Follow.—Mrs. Cowley, *Belle's Strat.*, iii. 1.
- Marry above your match, and you get a master.—K.
- Marry with your match.—Dr.; Cl.
- Marry thy lyke.
- Æqualem tibi uxorem quære.—(Er.) Tav., f. 65.
- Sivis nubere, nube pari.—Cl.
- Let us therefore go quickly to,
 And marie with our maits.—*Philotus, E.* 4. 1603.
- Marry for love and work for siller.—Hen. *i.e.* the siller that married life needs.
- Marry your daughter betimes, lest she marry herself.
- Martial law supersedes all other.—Scott, *O. Mort.*
- Inter arma leges silent.
- Cf.* Where drums beat.

ENGLISH APHORISMS.

Maistery maws the meadows down.—Ferg. *i.e.* authority, power :
 “with maystring discipline doth tame.”—Sp., *F. Q.*, iv. 9. 2.

Masterful folk must not be menseful.—(Sc.) Ferg. ? Imperious
 people must not stand upon ceremony.

Matches and tunder* :

When a man's married he's fost† to knock under.

E. Peacock, *Lincolnsh. Gloss.*, “Tunder.”

* Tundyr = tinder.—*Cov. Myst.*, p. 457.

† Forced.

Maternity is a matter of fact : paternity is a matter of opinion.—
 Walter Bagehot.

May not a man larrup his own nigger ?

This refers, like the Duke of Newcastle's query, to *Matt.* xx. 15.

Mealy-mou'd maids stand lang at the mill.—Ry.

Measure for measure.—Shak., *3 H. VI.*, II. vi. 55; and title of
 play.

Cf. For with what measure ye mete it shall be measured to
 you again.

Measures, not men, have always been my mark.—Goldsmith, *G. N.*
Man, ii.

Il n'y a pas d'homme nécessaire.

Meat and drink and leisure's good for work-folks.—Cl.

Cf. Eight hours' work.

Meat for your master.—Shak., *2 H. IV.*, II. iv. 118.

Ragan. I have no time to tell what delicates here be,

But (think this to be true) they're fit for better men
 than me.—*Jac. and Esau* [*H.*, *O. P.*, ii. 229].

Cf. No meat.

Meat makes and clothes shapes, but manners makes a man.—Ferg.

Meat was made for mouths.—Shak., *Cor.*, I. i. 205.

Mediocrity is best in all things.

Ama tanquam osurus : odi tanquam amaturus.—Ad., 1622.

Meddle not with edge-tools ;

Children, women, and fools.

Cf. Haz., p. 244.

Ne tollas gladium mulier.—W., 1616.

It's dangerous meddling with edged tools.—Ellis, *Mn. Hy.*,
 June, p. 153.

Meddle with your* match.—Cl., *P. P.*

* Thy.—Ad., 1622.

Meed is master, both east and west.—*Cov. Myst.*, p. 352.

Mede is strong.—Gower, *C. A.*, v. (Meed = reward.)

For thus men sain in every nede

He was wise that first madé mede,

For where as mede may not spede

I not what helpeth other dede.—*Ib.*

Men and dogs abroad do roam ;

Women and cats are best at home.

LEAN'S COLLECTANEA.

Men are hanged for being taken, not for their offences.—Torr.

This is said to be a breach of the eleventh commandment.

Men are [best] loved furthest off.—Cl.

Minuit præsentia famam.—Cl.

Men are but children of a larger growth.—Dryden, *All for Love*, iv. 1.

Men are but men, after all.—B. and F., *King and No King*.

See A wise man.

Men are but men, and so

Words are but words, and pays not what men owe.

Sir Thos. More, p. 37. 1590.

Men are not* angels.—Dr.; Cl.

* No.—Wilson, *Belphegor*, v. 1.

Men are men, and will abide no boordes.—Gascoigne, *Gr. of Joy*, iii.

Men are mortal.—*Witch of Edm.*, i. 2.

Men cut large thongs of other men's leather.—He.; *Paston Lett.*, ii. 226.

Of other mennys lethyr men makyt large laynerys.—*Harl. MS.* 3362 [Haz., p. 301].

Men get wealth, and women keep it.—F.

Men have many faults, but women have but two:

There 's nothing right* they say and nothing right they do.

Caleb Trenchfield, *Cap of Gray Hairs for a Green Head*,

* Or true. ch. 25. 1678.

Men have their guts in their brains. *i.e.* character depends on nature of their food.—*P. Rob.*, April, 1768.

Men know where they were born; not where they shall die (Exilium).—Cl.

Men love darkness rather than light because their deeds are evil.

Who doth evil hate the light.—Ds., *Eph.*, 235.

The deeds of darkness that do hate the light.—Taylor, *Gaol*.

Men make the wolf worse than he is.—Cl.

For it is sayd, 'Men maken oft a yerde

with which the maker is himself y-beten

in sundry manner,' as these wise men treten.

Cf. Haz., 424.

Chau., *Tr. and Cr.*, i. 740.

Men may be happy if they will.—Cl.

Men may change their clothes, but not their habits.

Men may sijn oude schoenen verwerpen, maer niet sijn oude seden.

Men may meet; though mountains cannot.—*Three Lords and Three Ladies of Lon.* [H., *O. P.*, vi. 41].

Men may meet, but mountains never.—Taylor, *Pen. Pilgr.*; *Like will to Like* [H., *O. P.*, iii. 310].

Mens cum monte non miscetur.—Erasm., *Ad.*, 699.

Men meet,

But mountains never greet.—By.

ENGLISH APHORISMS.

Topanse los hombres y no los montes.

Quen cup is full then hold it even,
For man may meit at unset stevin,
Thoght mountains nevir meits.—Montgom., *Po.*

It is sene often
That men mete now and than,
But so do hylles never :
What wynde blew you hether ?

The Mellynge of Dr. Barnes and Dr. Powell at Paradyse-gate,
c. 1541, at British Museum.

Though mountains meet not, lovers may.—Dav., *Po. Rhap.*

Two mountains can never meet, but two friends may oft meet.
—Dr.

Deux montaignes ne se rencontrent jamais.—Cordier. 1538.

Bonnes gens se soulent plus souvent rencontrer que deux
montaignes.—Meurier, *Coll.*, C. 4 v^e.

Men may the old* at-renne and not at-rede.—Ch., *Knt. T.*, 2449.

* Wise.—Ch., *Tr. and Cr.*, iv., 1456.

þe helder man me mai of riden
betere þenne of reden.—*Prov. of Alfred*, xxxi.

Men must do as they are able.—Cl.

Men must do as they may, not as they would.—*Ib.*

All men must live, and when profit runs round the mill grinds
merrily.—Killig., *Thom.*, II. iii. 9.

[Men must] eat to live, and not live to eat.—C. N. C.; *P. Rob.*,
Nov., 1700.

Il faut manger seulement pour vivre, non vivre pour manger.—
Bailly, *Q. N.*, p. 399.

See Live not, p. 36 *supra*.

Men of one profession and not of one affection.—Cl.

Men of one profession are not one in affection.—*Ib.*, p. 13.

Cf. Two of a trade.

I have herd seyde, men sal taa of twa thinges
Slyk as he fyndes, or taa slyk as he brings.

Chau., *Rev. T.*, 209.

For men that yift [wol] holde more dere
That yeven is with gladsome chere :
That yift nought to preisen is
That man yeveth, maugre his.—Chau., *R. of R.*, 2383.

Men that will be great must sometimes bear.—Cl.

Patiamur dum potiamur.

Men use to do as their betters.—Cl.

Qualis rex, talis grex.

Men will be in extremes.—G. Wither, *Abuses*, I. viii.

Men will strain
Hard for gain.—Cl.

Mend your pace and I'll mend your pay.—Defoe, *Behaviour of Servants*, p. 79. 1724.

C'est le denier qui anime l'ouvrier.—Meur., 1590.

Mend my wages, and I'll mend my work.—Cl.; Dr.

An amusing use of this argument was made in St. Paul's Cathedral at the commencement of the new régime under Dean Church, when the choir were placed upon a stricter footing. Canon Gregory, the stirring-stick of the movement, one day after service, instead of entering the canons' vestry, followed the vicars' choral into theirs, and shutting the door behind him, he proceeded to lecture them on their bad attendance, their bad behaviour, their bad singing, their bad everything. One of that body, who was prepared to take the consequences, admitted that the charge was mainly true, expressing his belief, however, that if they were as well paid, as well housed, and as well cared for generally as the canons, they would be quite as well conducted. He, of course, "received the sack."

Men's manners make their fortunes.—Cl.

Mercy is a salve for every sore.—Dr.

Mess-mate before a shipmate; shipmate before a stranger; stranger before a dog.—Smyth, *Sailors' Wd.bk.*

Met* and measure make all men wise.—K. Spoken when people would have what they buy weighed and measured.

* *i.e.* mete.

Metal upon metal is false heraldry.

Cf. Colour and goose.

But "soft!" says the herald, "I cannot agree,
For metal on metal is false heraldry."

Why that may be true; yet Wood upon Wood*,
I'll maintain with my life is heraldry good.

Swift, *Poem on Wm. Wood.*

* *i.e.* on the gallows.

Meum, Tuum, Suum, set all the world together by the ears.—Torr.

Michaelmas chickens and parsons' daughters never come to any good.—N., *F.P.*

Mickle fails that fods think.

Fallitur augurio spes bona sæpe suo.—K.

Mickle sorrow comes to the screa*

Ere the heat comes to the tea.†—K.

* Shoe.

† Toe.

To one warming his feet at the fire.

Mickledom is no virtue.—K. *i.e.* size.

Mickle-mouthed folk are happy to their meat.—K.

Spoken by or to them who come opportunely to eat with us.—K.

Midnight is Cupid's holiday.—Midd., *Anything &c.*, ii. 1.

Cf. Twilight—blindman's holiday.—Haz., p. 91.

ENGLISH APHORISMS.

Affection sees in darke, and love hath eyes by night.—*Phœnix Nest*, p. 120, rep. 1593.

Cf. *Juliet*. Spread thy close curtain, love-performing night,
That runaways' eyes may wink, and Romeo
Leap to these arms, untalked of and unseen.

Shak., *R. and J.*, III. ii. 5.

Ben. Hang me up at the door of a brothel-house for the sign
of blind Cupid.—Shak., *M. Ado*, I. i. 218.

What needs light
For Cupid in the night
If jealous eyes be wanting?

Donne, *Fortune Never Fails*.

Midshipman's holiday: overhauling his kit.

Midshipman's pay*: nothing a day and find yourself.

* Half-pay.—C. Kingsley, *May*, 1856.

Milk. Use no violence after it, nor drink wine before you feel it
thoroughly decocted.—Hy. Buttes, *Dict's Dry Din.*, N. 3.

Vin sur lait rend le cœur gai
lait sur vin est certainie
sain, salubre.

Joubert, *Gloss.*, "Centre de la France."

Vin sur laict
c'est souhait;
laict sur vin
c'est venin.—Joub., *Er. Pop.*, iii. 15.

Milk before wine,
I wish 'twere mine;
Milk taken after
Is poison's daughter.—Cotgr.

Mince-pies don't grow on every tree.—*P. Rob.*, 1669.

Mind other men, but most yourself.—Cl.

Mind thyself, the world will mind the lave*.—Cunm. *Gloss. to Burns*.

* Remainder.

Mind what you must live by.—Cl.

Mind your eye.

Cf. Look well.

Mind your own affairs.

Mind your business.—Cl.

Ne te admisceas alienis nisi rogatus.—W., 1586.

Meddle with your own business.—Ad., 1622.

Quod te non tangat, hoc te nullatenus angat.—W., 1616.

Qui manie ses propres affaires ne souille point ses mains.—
Bacon, *Promus*, 1530.

Minting gets no bairns. Only offering to do a thing is not the way
to effect it.—K.

Mirth is ever the best dish at the board.—Bullein, *B. of Def.* [S. and
Ch., f. 69]. 1562.

LEAN'S COLLECTANEA.

Miserable is that mouse
That lives in a physician's house.

Nash, *Unf. Trav.*, M. 2.

Misery shows the man what he is.—Cl.

Tranquillo quilibet gubernator est.—Cl.

Misfortune comes soon enou'.—*Int. of Yo.* [H., O. P., ii. 26].

Sorrow ne neede be hastened,
For he will come without calling anone.

Spen., *Sh. Kal.*, May, 152.

Miss lives upon love and lumps of the cupboard.—S., P. C., i.

Mistress afore folk : good-wife behind backs, where lies the dishclout.
—Ry.

Mock age, and see how it will prosper.—Porter, *T. A. Wom.* [H., O. P., vii. 301].

Cf. Do Jeer.

Qui mocat mocabitur.

Money can do much.—Cl.

Money can't go without hands.—Swift, *Mrs. Fras. Harris' Petition.*
See Nothing is stolen.

Money is a dangerous bait for soldiers.

Miles legendus non emendus.—Cl.

Money is a great comfort.—Breton, *Crossg. P.*, i.

Money is like muck [good for nothing if it be not spread].—M. Henry,
Comm.; Flecknoe, *Epig.*, v.

Money is of no country.

Money has no earmark.—De Foe, *Supplement to Advice from the*
Scandal Club, Nov., 1704.

Money is the best lawyer.—Cl.

Money is the master.—T. Adams, p. 1202.

Money is a great master in the market.—Cl.; Breton, *Crossg. P.*, i.

Chi ha ducati

Signori son chiamati.—1530.

Money is the sinews of war.

I danari fanno la guerra.—1530.

Nervos belli pecunium.—Cicero, *Philipp.*, v. 2.

Money is the sinew and soul of war.—Ho., *Fam. Lett.* II. 18.
1630-40.

And money too, the sinews of the war.—B. and F., *F. Maid*, i. 2.

Though money be the sinewes of the warres,

It must be spent, too, to prevent these jarres.

Ds., "*Bien Venu*," *Great Britain's Alliance with*
the Danes, 620. 1606.

The cause of the assembling of Parliaments are two : for lawes
or money ; the one being the sinews of peace, the other of
war.—J. L. S., *Flores Regii* (James I.), No. 103, p. 96. 1627.

ENGLISH APHORISMS.

I would wish that everything I touch'd might turn to gold: this is the sinews of war and the sweetness of peace.—Lyly, *Midas*, i. 1.

Money is welcome everywhere.—Dr.

Money makes friends enemies.—Breton, *Crossg. P.*, i.

For it is said ever among
That money maketh all right that is wrong.

Everyman [H., O. P., i. 118].

Money maketh* a † man.—Dr.; F. W.

* Makes.—Cl.

† The.—Becon, i. 118.

Nummi virum faciunt.

An author called *Lilly's Grammar* finely observes that “Æs in presenti perfectum format;” that is, “Ready money makes a perfect man.”—Goldsmith, *Specimen of a Magazine in Miniature*.

Money maketh marchants*.—Skelt., *Magnyf.*, l. 1593; *Cal. and Mel.* [H., O. P., i. 69]. * Merchant.

In England it [the purse] can open the door of honour.

Money makes a gentleman, and reputation swells with the barns.—T. Adams, *Wks.*, p. 578.

But howsoever at the beam of the sanctuary money makes not the man, yet it often adds some mettall to the man, makes his justice the bolder and in less hazard of being vitiated.—T. Adams, p. 942.

We commonly say:

In the Church, God makes a man as who truly created him;
in the Court, clothes make a man as which habit and adorn him;
in the 'Change, money makes a man, which puts him in a solvable condition;

in the Schools, manners make a man as which complete and accomplish him.—F. W.

Money never cometh out of season.—Dr.; Cl.

Money no object [True Blue for ever].

Money will do anything in these days.—Dr.

Money answers all things.—Ned Ward, *London Spy*, 395. 1706

Monkey's allowance, more kicks than halfpence.—G.

Morals are as certain as mathematics.

More ado with one Jackanapes than with all the bears.—Dr.

There is more ado with Jackanapes than all the bears.—Dr.

For all we devils within this den
Have more to do with two women
Than with all the charge we have beside.

He., *Four P's.* [H., O. P., i. 378].

More favour lusty youth than crooked age.—Cl.

More goes to the making of a man than meat.—R. Brome, *Northn. Lass*, ii. 1.

More haste than good speed.—G. Harvey, *Lett. Bk.*, p. 59. 1573.

LEAN'S COLLECTANEA.

Mair in a mair dish. *i.e.* a great deal more.

An answer to them who ask you if you will have any more,
when you have gotten very little.—K.

More lies are told about wine and cigars than any other two things—
except it be women and horses.

More of your lining
And less of your dining.

One of Swift's "Grandmother's Proverbs," applied by him
to Harley, who invited him to many meals, but gave him
no Church preferment.

K. J. Clergy, mark it well: I have more to you to say
Than, as the saying is, the priest did speak a-Sunday.

Bale, *King John* (Camden Soc.), p. 14.

Mae than the deil
Wear a black manteel.

Cunmm., *Gloss. to Burns.*

Morning dreams come true.—Aub., *Rem.*; Gay, *Wife of Bath*, iv.;
B. Jon., *Love Restored*.

At break of day, when dreams, they say, are true.—Dryden, *Sp.*
Friar, iii. 3.

Post mediam noctem visus quum somnia vera.—Hor., *Sat.*, I.
x. 33; and *See Ov.*, *Her.*, xix. 195.

Morning sleep is golden.

The morowe slepe, called gylden in sentence,
Gretely helpeth agaynst the mysts so blake.

Shep. Kalr., [*The Governance of Helthe*, M. 52.—ED.].

Most master wears no breech.—C., 1629. *i.e.* the wife.

Most master wears the breeches.—C., 1636.

Many a time the goodwife wears the breech.—Breton, *Pasq. Passe*.
p. 26.

Mopsus. Yet we know
Oft-times too,

You'll not stick to wear the breeches.

Brathwait, *Sheph. T.*, p. 212. 1621.

The most mayster of the house wereth no brech.—MS. 15th
century, quoted p. 302 n. *On Evil Tongues* (Percy Soc.).

The more master wears no breeches.—Cl.

Most men can counsel others; few themselves.—Wilson, *Cheats*, i. 2.

Most voices carry it.—Cl.

Mountains may meet.—*How to Chuse a Good Wife*, iii. 3 [H., O. P., ix.].

Cf. Men may meet.

Mouse-coloured dun
Is the foulest colour under the sun.

Harland and Wn., *Lancash. Leg.*, p. 189.

Moyen* does mickle, but money does more.—K.

* *i.e.* influence or interest.

Much ado to bring beggars to the stocks.—Dr. (*Aliena à re*).—Cl.

ENGLISH APHORISMS.

Much ado to keep cart on wheels (Parsimonia).—Cl.

Much bruit, little fruit.—Cl.

Fr. Beaucoup de bruit
Et peu de fruit.

See Haz., p. 149.

Much company hurts much.—Cl.

Much courtesy, much craft.—G. Wither, *Ab. St. and Wh.*, ii. 1.

Much courtesy, much subtlety.—Nash, *Unf. Trav.*, B.

Moche good rule is sowe and springithe thynne.—Occleve, *De Reg. Prin.*, p. 102. *i.e.* good conduct is not always rewarded.

Much heed doth no harm.—Cl.

Abundantia cautelæ non nocet.

Much power makes many enemies. (Partly from envy, partly from fear).—By.

Much richness in little space.—He., *F. P's* [H., *O. P.*, i. 365].

Infinite riches in a little room.—Marlowe, *Jew of Malta*, i.

Much matter in a few words.—Dr.

Much science, much sorrow.—Cl.

Much smoke, little fire.—Smyth, *Berkeley MS.*

Your If is the only peacemaker: much virtue in If.—Shak.,
A. Y. L., V. iv. 96.

Si Si non esset, perfectum quidlibet esset.—T. Adams, p. 674.

Much water goes by the milne that the milner knows not of.—Cl.

. . . . More water glideth by the mill

Than wots the miller of.—Shak., *T. And.*, II. i. 85.

Much water goeth by the mill the miller knoweth not of.—He.

Much water runneth by the mill that the miller knows not of.—
Florio, *F. Fr.*

Much water passeth besides the mill that the miller seeth not.—
Melbancke, *Philot.*, *E. e.* 3. 1583.

Much work and little help.—Becon, iii. 217.

Multiplication is vexation;

Division is as bad;

The Rule of Three quite puzzles me,
And Practice drives me mad.

Mum is counsel.—He.; viz. silence.—Ho.

I dare not put my hand to my mouth and say "Mum is
counsel."—Palsg., *Ac.*, B. 2; Ds., *Ep.*, 146.

Hush then: mum: mouse in cheese: cat is near.—Porter,
T. A. W. [H., *O. P.*, vii. 327]

Mushrooms never grow after they are seen.—(Irish.) Because they
are immediately picked?

The setting sun, and music at the close,

As the last taste of sweets, is sweetest last.

Shak., *Rich. II.*, II. i. 12.

LEAN'S COLLECTANEA.

Mushrooms spring up in a single night.

[But cannot brook a night-grown mushroom.—Marlowe, *Ed. II.*, I. iv.—ED].

A toadstool groweth in a night.—Sir Balthr. Gerbier, *Discourse concerning Building*, i. 28. 1602.

Music is ever sweetest at the close.

En une chanson n'y a qu'un bon mot: and that's the last in the opinion of harsh and barbarous people.—Cotgr., 1611.

Musicians are magicians.—Dr.

Must is for kings.

Qu. Eliz. (to Cecil, who tells her she must go to bed if only 'twere to satisfy the poor people): "Must she?" exclaimed she, "is must a word to be used to princes?"—Lingard, vi. 310.

See Haz., 286.

Leicester. Your Majesty must go to Killingworth.

King Edw. Must! It is somewhat hard, when kings must go.
Marlowe, *Edward II.*, IV. vi.

Mutton is sweet, and gars folks die ere they be sick.—K. *i.e.* in the times when they hung for sheep stealing.

My ears are my own.—Torr. *i.e.* I am not compelled to listen.

Far degli orecchi zuffoli.—Torr.

My neighbour's neighbour is my friend.—(Irish) *Truth*, 19/5, 1891.

My teeth are nearer to me than my kindred.—F.

Mas cerca estan mis dientes

Que mis parientes.—Nuñez. 1555.

My warp is made of black wool. *i.e.* my luck is ill.—W., 1586.

Names and natures do often agree.—Cl.

Conveniunt rebus nomina sæpe suis.—Cl.

Felix qui nihil debet.

It seems as if Nature had curiously plann'd

That men's names with their trades should agree:

There's Twining the tea-man who lives in the Strand

Would be w[h]ining if robb'd of his tea.—[T.] Th. Hook.

Nature abhors a vacuum.

Nature, that hateth emptiness

Allows of penetration less,

And therefore must make room

When greater spirits come.

A. Marvell, *On Cromwell's Return from Ireland*.

It's true, it's true, but Proverb by your leave,

Were not some men in debt they could not live;

For had they paid their debts, their purse and maws

Would let in vacuum, spite of Nature's laws.

Ds., *Sc. of F.*, p. 65.

Nature hates all sudden changes.—K. *i.e.* in diet, behaviour, or way of living.

ENGLISH APHORISMS.

Nature works to honest ends.

For when Dame Nature works, it is, saith he,
To honest ends her means then honest be.

Ds., *Sc. of F.*, Ep. 1.

Though much from out the less be spent,
Nature with little is content.—Herrick, i. 55.

Near the king, near the gallows.

Procul à Jove pariter atque à fulmine.—Ad., 1622.

Cf. After a collar.

Nearest the heart, nearest the mouth.—Ferg. Spoken to them who designing to name one person, by mistake name another—perhaps a mistress or sweetheart.—K.

Nearest the king, nearest the widdie.—Ferg.

Hiest in court nixt the widdie.—Lynd., *C. of Bagsche*, 152.

Necessity is a hard dart.—Becon, ii. 130.

Da bricht not eisen.—Luther, *Tischreden*, f. 68. 1566.

Cf. Misery.—Haz., p. 282.

Povreté fait faire beaucoup de choses.—Cordier. 1538.

Necessity makes us acquainted with strange bedfellows.

Necessity never made a good bargain.—Franklin, *Poor Richard*, 1735.

Need and necessity teach men to pray.—Cawdray, *T. of Sim.*, p. 756.

Need and night make the lame to trot.—Smyth, *Berkeley MS.*

Need makes greed.—Ry; K.

Needs must, needs shall.—Robt. Greene.

Aglionby, in his account of the E. of Cumberland's last voyage, uses this as if it were a common saying: "He will not until he needs must."—Dr.

But nede he mote that nedé shall.—Gower, *C. A.*, viii.

Needs must, the devil drives.—R. Fletcher, *Po.*, p. 204. 1656.

Nedes must he rin that the deyle dryveth.—Skelt., *G. of Lau.*

He must needs run whom the devil drives.—Cl.

For as well may he stand whom the devil drives as he leave off that once assays to gather wealth.—Melb., *Philot.*, p. 36.

Needs must when the devil drives.—B. Jon., *St. of N.*, ii. 4; Sh., *All's Well*, I. iii. 29.

Thus he runs from sin to sin and needs he must, for he that the devil drives feels no lead at his heels.—T. Adams, *Wks.*, p. 59.

Negligence excusis nocht.—Montg., *Po.*, p. 189.

Negligence is no excuse.

Neighbours should be well acquainted.—Thos. Cranley, *Amanda*, p. 13. 1635, repr.

Neither buy anything of nor sell to your friend (It.).—E.

Neither good egg nor bird.—Cl.

Neither the sun nor death can be looked at steadily.

LEAN'S COLLECTANEA.

Never answer a question until it is asked.

- The Popish proverb, well understood, hath a truth in it: "Never dog barked against the crucifix but he ran mad."—Fuller, "*Prof. St.*," *The Atheist*, V. vi.

Never apologise for showing feeling.—Christy.

Never bite unless you make your teeth meet.—K.

Never cast dirt into the fountain of which thou hast sometime drunk (Hebrew).—R., 1678.

Never cheapen unless you mean to buy.—Cl., *P. P.*

Never do things by halves.

Ne'er draw your dirk when a dunt* will do 't.—Ry.

* *i.e.* a blow, push.

Ne'er gie me my death in a toom dish.—Ry.

Ne'er give a bit

And a buffet wi' t.—Robinson, *Whitby Gloss.*

Never go to the deil and a dishclout in your hand.—K.

See As good be hanged.

Ne'er gae to the deil wi' a dishclout about your head.—Ry.

Never go whoam

Wi'out stick or stwun.

Lowsley, *Berksh. Wds. and Phr.*

Never grieve for that you cannot help.—Cl.

Never in order to drive in one nail knock out two tacks. A forensic maxim of Sir Jas. Scarlett on the value of evidence.

Never jump out o' the cheesle ye hae been chirted in. *i.e.* the moulding dish for cheese.—Mactaggart, *Gall. Ency.*

Cf. Haz., 322.

Ne'er kiss a man's wife, nor dight his knife; for he'll do baith after you.—Ry.

To kiss a man's wife or to wipe his knife is but a thankless office.—R., 1678.

Never lay sorrow to your heart when others lay it to their heels (Lancash.)—N., IV. viii. 506.

Desertion of children or friends.

See Defer.

Never leave that till to-morrow which you can do to-day.—B. Franklin, *Poor Richard*.

Never put off till to-morrow what you can do to-day.—Ld. Chesterfield, *Lett.*, Dec. 26, 1749; Feb. 5, 1750.

Never less alone than when alone.—Gibbon, *Memoir*.

That never am less idle, lo! than when I am alone.—*P. of D. D.*, 118.

Then least alone when I am most alone.—Davies (of Hereford), *Sonn. II.*, 35.

Never let the plough stand to slay a mouse.—Palmer. 1710.

Let na the plough stand to kill a mouse.—Ry.

See Haz., p. 259.

ENGLISH APHORISMS.

Never marry a widow unless her first husband* was hang'd.—K.

* Man.—Ry.

Never mind where it comes from, so that the thing is good.

All men may not descend of hye and noble blood,

Nor all men be born in one land of best name;

What force of the country so that the man be good?

Some good for their country bide oft outbrayd and blame.

Bar., *M. of G. Man.*

Never mix your liquors.

By drinking grog I lost my life, so lest my fate you meet

Why never mix your liquor, lads, but always drink it neat.

C. Dibdin, Jun., *Ben the Boatswain.*

Niver put out yer han* fardther nor ye can draw it back again.—

Ulst. J. Arch., ii. 1854.

* Arm.—Scott, *Bailie Nicol Jarvie.*

Never refuse a good offer.—R., 1670.

It is good to take a good offer.—Cl.

Never ride a free horse to death.—By. *i.e.* to prey upon good nature.

One may ride a free horse to death.—Ellis, *Mod. Husb.*, "Timber Tree," i. 95.

Never say "Die."

Ne'er seek a wife till ye ken what to do wi' her.—Ry.

Never show me the meat but show me the man.—K. *i.e.* I can see by his looks how he is fed.

Cf. Look not on.

Never sign a writing till you have read it, nor drink water till you have seen it (Span.)—Bo.; E.

Never sleepeth the devil till he hath accomplished his intent.—Becon, i. 587.

Never spare a livery, a hackney, nor a whore, for you will get no thanks for it.—K.

Never speak of my debts unless you mean to pay them.

Ne'er find fau't wi' my shoos unless ye pay my cobbler.—Ry.

Never speak to a fasting man.—Cl.

Never take a stone to break an egg, when you can do it with the back of your knife.—K.

Ne'er tak a fore-hammer to break an egg, when you can do it wi' a penknife.—Ry.

Never trouble trouble till trouble troubles you.—(Derbysh.)

Folk Lore Jour., ii.

Never trust a tailor that does not sing at his work: his mind is on nothing but filching.—B. and F., *K. B. P.*, ii. 5.

God is a master who likes His servants to sing at their work.—Matt. Henry, *Comm.*

Such servants are oftenest painful and good

That sings in their labour like birds in the wood.—Tupper.

Never weary of that which is good.—Cl.

LEAN'S COLLECTANEA.

New beer, new bread and green wood*
Will make a man's hair grow through his hood.
Ellis, *Mod. Husb.*, Jan., p. 91.

* *i.e.* to burn.

New bod
New shod — Jamn.

i.e. I will make another attempt under new auspices.

New days beget new tides,
Life whirls 'bout fate: then to a grave it slides.

Sir Th. More, p. 33. 1590, rep.

New synne, new penance.—*Nowadays*, 199. 1520.

New sins will lose what old repentance gains.—Quarles, *Emb.*, IV.
xii., Ep.

News are like fish.—Breton, *Crossg. Prov.*, ii.

News, like a snowball, is more by telling.—Cl.

Next to a battle lost, nothing is so dreadful as a battle won.—Duke
of Wellington.

Next to knowing what will do, it's best to know what won't do.—Ch.

Next way roundabout, in at the far door.—Cl.

Nyce is the nychtingale.—Max. Yo. in Hen.

Nick Nodley hath the luck,
When Well-a-day Wit lives in lack.

Melb., *Phil.*, U. 4.

Nick would wipe his nose if he had it.—Ho.

Nine eggs a penny, and eight addle.—Ho.

Nine-penny refined* won't speak to six-penny raw. *i.e.* the social
distinctions in trade are marked and religiously observed.

* Sugar.

Nineteen Nae-says are half a grant.—“Gin ye meet a bonny lassie,”
Merry Musn.

Nineteen Nae-says of a maiden is but half a grant.—K.

Nineteen Nae-says of a maiden are ha'f a grant.—Ry.

No Bishop, no King. A saying of King James: Church and King
fall together.

Nihil occultum quod non revelabitur. Latimer calls this
“God's proverb.”—*Wks.*, i. 259 (Parker Soc.), *Last Serm.*,
Ed. VI.

For there is nothing covered that shall not be revealed; and*
hid, that shall not be known.—*Matt.*, x. 26.

* Neither.—*Luke*, xii. 2.

There is one, clept Nemo,
Helpeth them; by him ben they cherisede;
Nere he, they were poorely chevysede.
He hem avaunceth, he fully her frende is;
Save only him they han but few frendis.

T. Occleve, *De Reg. Principum*, p. 54, c. 1411, rep.

ENGLISH APHORISMS.

No broth, no ball*; no ball, no beef. Rule for children at the dinner-table.—Mrs. Gaskell, *Cranford*.

* *i.e.* dumpling.

No case: abuse the plaintiff's attorney. Instructions to counsel when there is no defence to an action.

Runter. Then if at any time you find that you have the worst end of the staff, leave your cause and fall upon the person of your adversary.—Wilson, *Cheats*, i. 4.

No catchy, no havy.—(Negro) Gr., *Dict.*

No cattle, no care.—Cl.

No cause so bad but something may be said.

No cause so bad, you know, but colours may
Be laid to beautify what princes say.

Trag. Hist. of Mary Queen of Scots, 132. 16th cy.

No cheat like a country cheat.

See There's craft.

No coming to heaven with dry eyes.—T. Adams, *Wks.*, p. 649.

No man comes to heaven with dry eyes.—*Ib.*, p. 177.

No cure, no pay. The promise of the quack-doctor.

No cut to unkindness.—Ho.

No extreme will hold long.—Breton, *Crossg. P.*, i.; Cl.

No dissenting family keeps a carriage for two generations.—Quoted by R. F. Littledale, *Times*, 26/10/85. *i.e.* in the second they join the Church of England.

See When a Methodist.

No faith with heretics.

On avançait la maxime abominable qu'on ne doit pas garder la
foi aux hérétiques et que c'est une action pieuse et utile de
les tuer.—[*The Massacre of St. Bartholomew*, 1572]; Dulaure,
Singularities Historiques, No. 2.

For 'tis a maxim of such Catholics,

'Tis meritorious to plague heretics.

Taylor, Kicksey Wy.

See There is none so faithless.

Bar. It's no sin to deceive a Christian;
For they themselves hold it a principle,
Faith is not to be held with heretics.

Marlowe, *Jew of Malta*, II. iii;

O. Feltham, *Letters*, p. 78. 1637.

Merita honore

Chi inganna l'ingannatore.—Torr.

Fallere fallentem non est fraus

[Fallere quemquam non est laus].—Torr.

No faith with tyrants.—Wilson, *Andron.*, iii. 1.

No fire without some smoke.—Cl.

There is no fire without some smoke.—He.

Cf. Haz., p. 296.

LEAN'S COLLECTANEA.

Onde fogo não ha
fumo não se leoanta.—[Port.] Bluteau.

No foe to a flatterer.—*P. of D. D.*, p. 97.

There is no foe to the flatterer.—T. Adams, *Wks.*, p. 194.

No fool so great but he finds a greater fool to admire him.

Un sot trouve toujours un plus sot qui l'admire.—Boileau,
A. P., i. 232.

It may even be said: No criminal so great as not to find a
sympathiser in his escape from punishment.

No gain
Without pain.

L. Wright, *Displ. of Duty*, 3 r.; *P. R.*

Qui veult avoir du feu il le faut chercher au doigt.—Cord., 1538.

The auncient proverb saith that, none so fester'd grief

Doth grow, for which the gods themselves have not ordain'd relief.

Par. of D. Dev., p. 65, repr.

No hand is so sure that can always make good.—Bar., *Ecl.*, ii.

No harm in trying, seying goes good cheap.—(Sc.) Ferg. *i.e.* essaying
or trying.

No haste but good*.—W., 1608; Gasc., *P.* [*Wks.*, i. 67]; Fulwell,
Ars Adulandi, G. 3; *P. of D. D.*, p. 70; *M. of W. and Sc.* [H.,
O. P., ii. 349].

* Speed.—Cl.

In haste more than good speed.—Gasc., "Adv. of Jer.," *Wks.*,
i. 443.

See The more haste.

No haste but good; for whip and whur,
The old proverb doth say, never made good fur*.

* ? Fur, a furrow; or fer, far. Udall, *R. D.*, i. 3.

No like is the same.—Rowley, *A Shoemaker a Gentl.*, ii. 1638.

Nullum simile est idem.

See Every like.

No man before his guide.—Cl.

No man can be happy without a friend, nor be sure of him until
he's unhappy.—Hen.

No man can have every man's good word.—Dr.

No man can lose what he never had.—Isaac Walton.

No man can play the fool so well as a wise man.—Ferg.

He used to say that no man could be a good lawyer that was
not a put-case.—R. North, *Life of Guildford*, i. 20.

No man can seek his marrow in the kirn so well as he that has been
in it himself.—Ferg.

Cf. No woman.

No man will another in the oven seek except himself hath
been there before.—He.; Nash, *Have with you to Saffron
Walden*.

ENGLISH APHORISMS.

No man in the world but can find a dog and a woman to love him.

No man is a hero to his valet-de-chambre.—Foote, *The Patron*, ii. 1.

(Ascribed to Mad. Cornuel, *Letters*, ed. Ravenal, 1853.)

Peu d'hommes ont esté admirez par leurs domestiques.—Montaigne, *Ess.*, III. ii.

This may be, not because the hero is not a hero, but because the valet is a mere valet.

No man is a match for a woman till he marries.—Surtees, *Handley Cross*, ch. 72.

No man is bound to criminate himself.

Nemo tenetur seipsum accusare.—*Law Maxim*.

No man is content.—Cl.

No man is good at all things. Tu in legione, ego in culinâ.—Cl.

No man is happy before his death. Nemo felix ante obitum.—Cl.

See Call.

No man is happy but by comparison.—T. Shadwell, *Virtuoso*, ii. 1676.

No man is hasty unto hanging.

I fear hanging, whereunto no man is hasty.—*Jack Jug*. [H., O.P., ii. 120].

Cf. There's no haste.

No man is so old but he thinks he may live another year.—C. N. C.

As Cicero saith: Tam senex nemo quin putet se annum posse vivere.—*De Senectute*, vii. 24.

No man is so old and aged that he persuadeth not himself that he may live a whole year.—Northbrook, *Ag. Dicing.*, p. 14.

No man is sure of his supper till he has eaten it.—Goldsm., *She Stoops &c.*, ii.

No man is wise at all times.—Cl.

Interdum dormit Homerus.

No man knows so well what wealth is as he that hath been poor.—Cl.

No man may puind* for unkindness.—Ferg.

* *i.e.* compound.

No man means evil but the devil.—Shak., *M. W. W.*, V. ii. 12.

No man proves famous but by labour.—Cl.

No man so good but another may be as good as he.—F. W., who opposes it to "Cheshire chief of men."

No man to go farre owith* to be fain,
But be he assured how to come again.

i.e. ought.

D. of Creat., 75.

No marvel that an old man be sick.

Ipsa senectus morbus est.—Ad., 1622.

No matter how, but whether.—Cl.

No meat for mowers.—Cl.

Cf. Meat.

It is not meat for every mouth.—Cl.

No mischief but a woman or a priest [in it] at the bottom of it.—By.

He [the devil] keeps his old trick still: when he would pervert a whole family to superstition he teaches his Jesuit to begin with the woman.—T. Adams, p. 1169.

See Haz., p. 394.

It is marvel, if any mischief be in hand, if a priest be not at some end of it.—Latimer, *Sermons* (Parker Soc.), p. 114.

Nulla fere causa est in qua non femina litem

Moverit.—Juvenal, *Sat.*, vi. 242.

No misery to imprisonment.—Cl.

No one can resist looking in the glass [at him or herself].

There's none so homely but loves a looking-glass.—South.

No one ever saw a dead donkey.

No one is bound to criminate himself: or, Am I obliged to accuse myself?—Defoe, *Behavr. of Servts.*, p. 94. 1724.

No one is so confiding as the small capitalist.—Stock Exch.

No one knows what they can do till they try.—Marryat, *Fk. Mildy.*, ch. vii.

No one man may do all;

Nor never did, nor never shall.

Non omnia possumus omnes.—W., 1616.

No one more easily pleased, and no one less easily satisfied.

No one was ever a hypocrite in his amusements.

No pay, no Swiss.—F.

Point d'argent, point de Suisse.

It was not till the close of the 15th century that the Swiss became mercenaries.

For pleas of right let statesmen vex their head

Battle's my business and my guerdon bread;

And with the sworded Switzer I can say,

The best of causes is the best of pay.—Donne.

No pleasure without pain.

Quhat pleasure purchest is but pain?—Montg., *Ch. and Sl.*, 34.

No preferment to quiet.—F. W., iii. 138. *i.e.* to compare with.

No price is too low for a "bear" or too high for a "bull."—Stock Exch., *Times*, 28/6/84.

No priest, no mass. *See* The case is altered.

No purchase, no pay. Buccaneering terms of hiring.—Smyth, *Sailor's Word-book*. *i.e.* wages to come out of the booty.

To winne is alwey myn entente;

My purchas is better than my rent.

Chau., *R. of R.*, 6837.

ENGLISH APHORISMS.

No reasonable offer refused.

No receiver, no thief.—R., 1670.

There is no thief without a receiver.—Ferg.

Cf. The receiver, and Ther is no thefe.

No reply is best. Spoken by sedate and even-tempered men when abused by others.—K.

No replying after sentence. Whose cause is next?—N. Tate, *Duke and No Duke*. 1685.

No right at Rome. Bruta fulmina (Injustitia).—Cl.

For I did lyke Rome so well that I wold no man should go thither: for if he do it will be hard if he be ever good man after.—A. Borde, *Abusions of Rome*.

No secrets but between two.—Christy.

No silver without his dross.—Cl.

No small fools have committed this fault. Hic bonorum virorum est morbus.—Cl.

No sooner said than done.

Cy pris cy mis.—Cord., 1538.

Though never so much a good huswife doth care
That such as do labour have husbandly fare,
Yet feed them and cram them till purse doth lack chink,
No spoonmeat*, no bellyful, labourers think.

i.e. oatmeal, porridge. Tusser, *Husw.*

Cf. Napoleon's proverb: C'est la soupe que fait le soldat.

No story without a stickler. *i.e.* there is no story, however ridiculous, but what will have its voucher.—By.

Stickler, a busybody or zealot in any public affair.—By.

No such enchantment as a good service.—Dr.

No such treasure as to live at ease.—Dr.

No sun without a shadow (Voluptas).—Cl.

No taxation without representation.

"No, thank you" has lost many a good butter-cake.—Harland and Wn., *Lancash. Leg.*, p. 201.

No time like the present.

No tree bears fruit in autumn that does not blossom in the spring.—D.

No trial till the demand be passed.—Hy. Killigrew, *Conspiracy*, iv. 1. 1638. *i.e.* a claim made and issue joined.

The same circumstance is to be observed in the Court of War as in the Courts of Law.

No trust to a dry stick.—Breton, *Crossg. P.*, ii.

No virtue can 'scape the accompt of business if it get money, but gaming and law.—Chapman, *May-day*, i. ? Baseness.

Ever in opposition unless once a month (like the moon) in conjunction.

LEAN'S COLLECTANEA.

No war without a woman.—Cl.

Helena Trojam.—Cl.

Cf. Cherchez la femme.

No wheat without its chaff.—Wr.

No wight may bireve
A man to love, til that him list to leve.

Chau., Tr. and Cr., i. 685.

No woe to want.—Cl.

No woman is ugly when she is drest.—(Sp.) E.

No woman seeks another in the oven, which hath not before been there.—C., 1614.

Cf. No man can seek.

Nae wonder ye be auld-like : ilka thing fashes you.—Ry.

No wrong without a remedy.

Ubi jus, ibi remedium.—*Law Maxim.*

No zeal like that of a pervert.—N., IV. x. 108.

Nobility is the spear's point.—Dr.

Nobody but has his fault.—Shak., *M. W. W.*, I. iv. 13.

We all have our faults.

Nobody [or No man living] is faultless.

Nully sans blasme.—Cordier. 1549.

Nobody throws stones at a tree that does not bear fruit. Cited as a proverb by Johnson to depreciate detraction.

Nane but fools and knaves lay wagers.—Ry.

Nane ferlis mair than fulis.—Montg., *Ch. and Sl.*, 61.

* Wonders.

None is so deaf as who will not hear.—*Disobt. Child*, 1560 [H., *O. P.*, ii. 285.

Cf. Haz., p. 472.

None is so low but he loves to be master of something.—D. Rogers, *Naaman*, p. 299.

None kisseth like the lisping lass.—Ford, *Lady's Trial*, iv. 2.

None knows the weight of another's burthen.—R. 1670, tr.

None so good that's good to all.—Cl.

Not all that is great is well, but all that is well is great.—Udall, *Er. Ap.*, 382.

Not guilty—but don't do it again.

Not Jack-out-of-doors nor yet gentleman. Neque primus neque imus.—Cl.

Not so old

Nor yet so cold.—S., *P. C.*, i.

You know the rest, Miss.

Moreover I was in my childhood than,

And am scarce yet reputed for a man

And therefore neither cold nor old, nor dry.

G. Wither, *Ab. St. & Wh.*, i. 1.

ENGLISH APHORISMS.

Joseph. And mine it is not be thou boulder
For I am both ould and coulede.—*Chest. Pl.*, i. 98.

He is old and cold and ill to lie beside.—K.

He is neither so old, nor yet so cold, but you may heat your nose
in his nether end.—K.

Not too fast for falling.—Porter, *T. A. W.* [H., *O. P.*, vii. 301].

Canis festinans cæcos parit catulos (applied unto those that take
no deliberation in bringing anything to pass, and as we
say: Not too fast, for [fear of] breaking your shins.—
Baret, *Alvearie.* 1580).

Not too high
For the pie,
Not too low
For the crow.—He.; Cl.

Medium tenuere beati.—W., 1616.

Nothing breaks the heart more than thought.—Breton, *Crossg. P.*, i.

Thought breaks the heart.—Cl.

Nothing but hath its time.—G. Harvey, *Letter Book*, p. 104. 1573.

Nothing can be bought in the market without the penny.—T. Brown,
Wks., i. 345.

Nothing can be made out of nothing.—Shak., *K. L.*, I. iv. 131.

Ex nihilo nihil fit.

Nothing will come of nothing.—*Ib.*, I. i. 89.

Who no good hath no good canne.—*P. of Byrdes.*

Nothing can come out of the bag but what was in it.

Edo fartum et turdum pistum.

D'ung sac ne sert que ce que y est.—Cordier. 1538.

Cf. It is ill to bring.

Contentum scitur saccus cum post aperitur.—W., 1586.

Nothing can get over cheap money.—Stock Exchange.

Nothing costs so much as what is given us.—F.

Cf. The highest price.

*Qui d'autrui prend
Subject se rend.*—Cord., 1538.

Nothing ever comes off in life—except buttons (attributed to a
popular actress).—*Westminster Gaz.*, Nov. 9, '95.

Nothing evil spoken but being evil taken.—Buttes, *Dyet's D. Din.*
L. 6. 1599. *See* Everything is as.

Nothing for nothing, and very little for a halfpenny.—*P. M. G.*,
25/7/'79; Whyte-Melville, *Interpreter.*

Nought for nought.—Scott, *Ivanhoe.*

Nothing comes free-cost here : Jove will not let
His gifts go from him, if not bought with sweat.

Herrick, *Nothing Free-Cost*, ii. 125 [Hesp. 471.—ED.]

Nothing is certain but the unforeseen.

LEAN'S COLLECTANEA.

Nothing's good but what is gainful.—Cl. *Lucrum ex scelere.*

Nothing is harder than a definition.

Nothing more difficult or dangerous than a definition.

Omnis definitio periculosa est :

Indefinita locutio infinita turba.

T. Adams, p. 178.

Definitions and distinctions!—fie on them.—Rowley, *All's Lost by Lust*, iii.

Nothing is homely fare.—Fulwell, *Ars. Adul.*, G. 1.

Nothing is lost by asking ; or, There is no harm in asking.

Je n'aye bon marché qui ne le se demander.—*Prov. Comun.*

Nothing is more worse, nor more naughty for to annoy, than is a familiar enemy.—Usk, *Test. of Love*, ii.

For in this world nis worse pestilence

Than hoonly foo al day in thy presence.

Chau., *Merch. T.*, 549.

Nothing is our own, but time only.—Cl.

Nothing is really destroyed until it is replaced.

Nothing is stolen without hands.—Cl.

Cf. Money, &c.

There is nothing stolen without hands.—Breton, *Crossg. P.*, i.

For the Frenche man says in his language :

Nothing is surer than a gift.—*Two Merry Milkmaids*, iv. 1.

Nothing is well done in a hurry.

Nothing is worse than a churl made a state.—Barc., *Sh. of Fo.*, ii. 8.

No erthly thing makes more debate

Than a vile churle come to a state.—*Ib.*, ii. 319.

Nothing lasts long in this world, except a suit at law.—T. Adams, "Heaven and Earth Reconciled," *Wks.*, p. 37.

Nothing makes a man sooner old-like than sitting ill to his meat.—K.

Nothing more hard than to be rich, nothing more easy than to be very rich.

Nothing proves well, except it be plied. *Lutum ne tundatur non fit testa.*—W., 1616.

Fatto un cento che

La robba si fà da se.—Torr.

Nothing so long of memory as a dog.—Nash, *Unf. Trav.*, L. 3.

Nothing so necessary for travellers as languages.—Breton, *Crossg. Pr.*, ii.

Andron.

'Tis not the justice of the cause

But how it ends is lookt upon. Success

Was always sainted.

Anna.

Yes i' th' devil's calendar!—J. Wilson, *Andron.*, iv. 3.

ENGLISH APHORISMS.

Nothing succeeds like success.

This has been ascribed to Talleyrand, but in an article (May 1) on the English Elections of 1880 in the *Revue des Deux Mondes* it is put in a quite different form: "On se porte volontiers au secours du vainqueur."

Nothing that is violent is permanent.—Dr.; Ds., *H. H. on E.*, 1609, side-note to St. 189; Max. Yr., *MS.* 1586 in Hen.; Wither, *Ab. S. and W.*, II. i.; Taylor (W. P.), *Wherry-Ferry Voyage*.

No violence is permanent.—Melb., *Phil.*, Y. 3. 1583.

For naught is violent but ends in post*.—Ds., *Wit's Pilgr.*, Sonn. 38. * *i.e.* haste.

Nothing-to-do was Master Trouble's mother, and Much-ado his child.—? Sir Henry Taylor.

Nothing turns sourer than milk.—Forby, *E. Ang.*

Nought can she do, and what can she have then?—He., *Dial.*, I. x.

In Suffolk again, whereas wheat never grew,
Good husbandry used, good wheat-land I knew:
This proverb experience long ago gave
That Nothing who practiseth nothing shall have.—Tusser.

Nought will be nought, whatsoever thou do.—Bar., *Sh. of F.*, i. 167.

Naught once, they say, and ever after naught.—*Mir. for Magist.*, i. 87.

Nought young, worse old.—Bar., *Sh. of F.*, i. 41.

Now or never.—M.

Nash (*Saffron Walden*, T.) has "Aut nunc aut nunquam."

Now you have a charge, look to it.—Cl.

Nowadays impudence carries it.

Rhod. Your lordship has the right garb for an excellent courtier: respect's a clown supple-jointed; courtesy's a very pea-goose; 'tis stiff-ham'd audacity that carries it.—Chapman, *M. D'Olive*, iii.

Nowadays the girls are women at ten:
There are no boys—they're all young men.

Nullum tempus occurrit Regi.—T. Adams, p. 864.

Wittily translated of an unpunctual monarch: "The time never occurred to the King."

Number can ne'er consist of less than two.—R. Brathwait, *Omphale*, 220.

One is no number.—Chap., *Hero and Leander*, i.

Cf. One man.

Mi. Have not I made the sea to groan under the number of my ships? and have they not perished that there was not two left to make a number?—Lyly, *Midas*, iii. 1.

Number 1 is the first house in the row.—Christy.

Nunky* pays for all. * Uncle.

LEAN'S COLLECTANEA.

Nurses put one bit in the child's mouth and two in their own.—Cl.

Cf. Two into the mouth.

Nurture* is above nature.—Dr.; Cl.

* *i.e.* good breeding.—*Pol. Songs* (Camden Soc.), p. 336, c. 1321.

Nourriture passe nature.—Joub., *Er. Pop.*, I. v. 9.

Cf. Haz., 287.

O master Vier, we cannot pay you your rent, for we had no grace of
God this year. No shipwreck upon our coast.

A saying of the Cornish.—Ho.

Oaths do fray

Fish away.

MS. additions to Sir Jos. Banks' copy of R., 1813,
in British Museum.

[Obedience] To obey is better than sacrifice, and to hearken than
the fat of rams.—1 *Sam.*, xv. 22.

Obey orders, if you break owners.—(Sea) J. F. Cooper, *The Pilot*,
ch. vii.

Obey weill to the kirk and thow sall fair the better.—*Bannatyne MS.*

Odds will beat anybody.—Torr.

Chi da vantaggio

Si trova in disagio.—Torr.

See Haz., 244.

Of a burying should you think,

They say a wedding's near.

C. Dibdin, "Mary, marry John."

Of a good life cometh a good end.—Becon, ii. 224.

Of a good meaning can come no harm.

It is commonly held that of good words can come noe harm.
So that a man may say, "God have mercy upon his
soul!" &c. But who knows not that it is true which is
in the Germaine proverb that "Ja noe doi [or da] incipit
omne malum." S. Paul reproved the Pythonists who
used good words.—Alex. Cooke, *Countrie Errors*, 108 [in
Harl. MSS. 5247].

Of a little tak' a little: where there's nought, tak' a'.—Hen.

Of a pig's tail you can never make a good shaft.—Percival, *Span.*
Gram. 1699.

Of all and of all

Commend me to Ball*,

For by licking the dishes he saved me much labour.

R., 1678.

* ? A dog. *See Privy Purse Exps. of Hen. VIII.*, p. 43. It is more often
used for a horse.—*Like will &c.* [H., O. P., iii. 356]. "Indeed thy Ball
is a bold big cur."—Spen., *Sh. Kal.*, Sept., 164.

Of a' flatterers self-love is the greatest.—Hen.

Of all sorrows a full sorrow is best.—K. *i.e.* when it is consoled by
a fat legacy.

Todos los duelos con pan son buenos.—Bacon, *Prom.*, 619.

ENGLISH APHORISMS.

Of all thieves fools are the worst, they rob you of your time and temper.

Of all treasure, connyng* is flower.—*P. of G. C.* [*Harl. MSS.* 2232, f. 3]. * *i.e.* knowledge.

Of all vittles, drink digests the quickest: give me a glass of wine.—*S., P. C.*, ii.

Of all war, peace is the final end.—Ferg.

Of all meat in the world drink goes the best down.—K.

Of an evil crow cometh an evil egg.—Becon, i. 576.

Of bairns' gifts ne'er be fain;

Nae sooner they gie than they seek it again.—Hen.; K.

Of bairns' gifts be not fain;

No sooner they give them but they seek them again.—K.

Of good things we can never have enough.—Becon, ii. 129.

Of enough men leave.—K. *i.e.* the scraps left are the proof.

Of little meddling cometh great rest*.—He.; Cl.; *P. of D. D.*, p. 135.

* Ease.—*C.*, 1614; *Dr.*; *Ho.*

Of little meddling comes much rest.—Cl.

Of little meddling much rest.—Cl.

He is best at ease that meddleth least.—*W.*, 1616.

Great reste stand in lytell besynesse.—Lydgate, *Prov.*, "Good Counsell of Chaucer."

In my conceit he liveth in rest

That meddleth with them of all people lest.

Schoolhouse of Women, 986.

Of proud array cometh a haute stomach.—Horm., *V.*, 231.

Of small account is a fly

Till it gets into your eye.

Of the dead the truth or nothing.

Cf. Speak well.

Often to the water,

Often to the tatter.—*P. in R.*, 1678.

Oft to the water,

Soon to the tatter.

Cf. Washing linen.

Of two extremes the less is to be chosen.—Brathwait, *Whimzies*, 1631, "An Under-Sheriff."

Of two good things the best is to be chosen.—*Hist. of the Lady Lucrece of Scene*, *F.* iv. 1560.

Of two opponents the warmest is generally in the wrong.

A "popular fallacy" which Charles Lamb set himself to correct, and with better success than in most others.

The one that fust gits mad's most ollers wrong.—Lowell, *Biglow Prs.*, II. ii.

Oft etle* whiles hit.—K. * Aim.

After many trials people may succeed.

LEAN'S COLLECTANEA.

Ofte treste lokes maketh treuue hyuuen* (quod Anglice dicitur).—
Fleta, lib. ii., cap. 72.

* Hiwe, domestics.

Oh! the pride of a cobbler's dog.—Bellenden Ker.

Old acquaintance will soon be remembered.—*Lusty Juv.* [H., *O. P.*,
ii. 70]. *i.e.* brought to mind.

Old acquaintance, small remembrance.—*Like Will to Like* [H.,
O. P., iii. 313].

Old age comes stealing on.—Cl.

Old envy makyth new dystayns.—*Harl. MS.* 5396 (Hen. VI.);
Rel. Ant., i.

Old folks carry their legs* in their hands, their eyes† upon their
noses, and an almanack in their bones.—Ho., *Fam. Lett.*, ii. 55.

* Crutches.

† Spectacles.

Old gifts in time be forgotten.—Gray, *N. Y. Gift to Somerset*, 14. 1551
[*Ball. fr. MS.* i.].

Old mares lust after new cruppers.—Ho.

My mares lust after new cruppers.—He.

The old mare would have a new crupper.—Ds., *Ept.*, 185.

Sin. Goop with a gall'd back, come up to supper,
Gylle my old mare must have a new crupper.

T. Lupton, *All for Money*, p. 164. 1578.

Old men be mistrustful.—*Jac. and Es.* [H., *O. P.*, ii. 230].

Old men for counsel: young men for war.—*K. K. C.*

Yong counseil, which is to warme,
Or men, beware, doth ofte harme;
Old age for the counseil serveth,
And lusty youth his thank deserveth.

Gower, *C. A.*, vii.

Old men go to school.—Cl.

Old men make the best husbands.

Old men wish, wise men warn, and young men work.—W., 1616; Cl.

Old rats are not so easily taken as young cats think.—J. Wilson,
Projectors, i. 1. 1665.

Old school, good school.—Quoted in Pref. to Oliphant's *O. and M.*
English. 1878.

Old springs* give no price. Spoken when old people or things are
despised.

* Tunes.

Cf. Not worth an old song.

Old wine and old friends be trusted everywhere.—Cl.

Old friends and old wine are best.—Dr.

Old wives was ay good maidens.—K.

Le vieil chemin et vieil amy

Est la plus seur et plus chery.—Meurier, 1590.

Auld wives and bairns mak fools o' physicians.—Hen.

Auld wives and bairns fool the physicians.—K.

ENGLISH APHORISMS.

Old wood is best to burn, old horse to ride, old books to read, and old wine to drink*.—L. Wright, *D. of Dy.*, 10.

* And old friends to converse with.—[King Alfonso of Castile];
Scott, *Antiquary*, vi.

On fat londre and ful of donge foulest wedes groweth.—*P. Plow. Vis.*, xiii. 224, C.

K. H. Most subject is the fattest soil to weeds.—Shak., *2 H. IV.*, IV. iv. 54.

On painting and fighting, look abeigh.—K. *i.e.* a respectful distance off.

On the Turf all men are equal—and under it.

“In church and at the polling-booth.”—Disraeli.

On the Turf and under the Turf all men are obliged to be equal.—Surtees, *Handley Cross*, ch. 59.

Once a housemaid, never a lady.—Christy.

Once a man, twice a child*.—Wye Saltonstall, *Picturæ Loquentes, or Characters*. 1631. * Boy.

Cf. Haz., 302.

Once a parson, always a parson.

The *Quart. Rev.*, July, 1882, quotes this as Italian. It no longer holds good in England since August 9, 1870, when an Act enabling the clergy to unfrock themselves was passed.

Once a schoolmaster, always a schoolmaster.

Once a soldier, nevermore a man.—*D. N.*, Feb. 20, '84.

Once a way, and ay a way.—K.

Once a highway, always a highway.

Once a whore, and ever a whore.—R.

Qui semel scurra nunquam paterfamilias.—Cic., *Orat.*

Aliquando qui lusit iterum ludet.—R., 1670.

Un di l'anno,

La vecchia in ballo.—Torr.

Once a year laughs wise Apollo.

Semel in anno ridet Apollo.—Brathwait, *D. Barn. Jour.*, iv.

Once in the year Apollo laughs.—Id., *The English Gentleman*, p. 174.

Once a year a wise man may have leave to be mad.—*Gentleman Instructed*, p. 537. 1704.

Anes wood, never wise, ay the worse.—Ferg.

One thing well done is twice done.—Ho.

A thing once well done is twice done.—Day, *I. of Gulls*, v.

Once bit, twice shy.

Once born must die.—Cl.

Once doesn't count.

Cf. As good have none.

Une fois n'est pas coutume.—Cordier. 1538.

LEAN'S COLLECTANEA.

Once goes for nothing. Of transgressions and essays.

Eine Rübe* ist keine; zwei sind eine; drei ist ein Rübendieb.—
G. L. von Maurer, *Geschichte der Dorfoerfassung in Deutschland*, i. 330. (Right of passers by to gather fruits of the ground.) * Turnip.

In acts deserving name, the proverb says:

Once good and ever: why not so in plays?—*Witch of Edmonton*, Prol.

Once poor, seldom or never rich.—Wm. Lawson, *The Orchard*, p. 17. 1625.

Ance provost aye my Lord Mair.

Once to have been happy is misery enough.—Cl.

Cf. There is no greater adversity.—Haz., 244.

One acre of performance is worth twenty of the Land of Promise.
—Nash, *Saffron Walden*, T. 3. 1596.

One at a time.

"It's one at a time 'ere," as the ow'd ööman said at the w'irligog*.—Jackson.

* Turnstile.

One at once.—Thos. Porter, *Carnival*, ii. 1664.

What! both at once? That's no fair play.—S. S., *Honest Lawyer*, ii. 1616.

One bad general is better than two good ones. To escape divided counsels.

One barber shaves another gratis.

L'ung barbier raist l'autre.—Cord., 1538.

The custom survives in medical practice. "Barber" means of course "barber surgeon."

One bear will not bite another.—Shak., *Tr. and Cr.*, V. vii. 18.

Cf. Dog.

One bit draws down another.—Cl. (Illecebra mali.)

One boy is more trouble than a dozen girls. Alternative title of Mayhew's *The Image of his Father*, 1848.

One brother

May help another.—F.

Tre fratelli

Tre castelli.

One business breeds another; hope, desire;

And that makes room for more.—Wilson, *Belphégor*, v. 2.

One bush cannot harbour two robin-redbreasts.—Melb., *Phil.*, L. 4.

As the world goes,

One candle gives light enough for two.—Arthur, *B. of Brev.*

Ane cannot be exalted without another's wrake*.—Max. Yo. in Hen.
* Wreck.

One can't do a foolish thing once in one's life, but one must hear of it a hundred times.—S., *P. C.*, ii.

ENGLISH APHORISMS.

One can't have a lease of one's life.—Torr.

One can't live upon air.

One christening begets a thousand.—Shak., *Henry VIII.*, V. iv. 35.

One complimentary letter asketh another.—Nash, *Have with you to Saffron Walden*, S. 2. 1596.

One crop of a turd marreth a pot of pottage.—He.

Cf. A spoonful.

One day is not sufficient to attain to learning.—Baret, *Alv.*

I set the practice of the Law
At as light count as turning of a straw,
For straight I found how John-a-Styles did state it,
But I was over stile ere I came at it,
For having thought (so easy was the way)
That one might be a lawyer the first day.

Rd. Brathwait, *Sheph. T.*, *Ecl.* i. 1623.

One day lavish, and the next day pinchfart.—(W. of E.)

See *Exmoor Scolding*.

Après la feste et le jeu
Les pois au feu.—Cotg., 1611.

One day will pay for all.—Dr. (Revenge.)

One doctor makes work for another.

One dog, one bull. *i.e.* fair play! "A saying of the Bull-ring."—Jackson, *Shropsh. Word-book*, 309.

One error breeds twenty more.—(Sp.) E.

One extreme may drive out another, as we hold out our burnt finger to the fire, by a new heat to extract the former.—T. Adams, p. 783.

One fact is worth more than a thousand arguments.

A single fact is worth a shipload of arguments.

One false harlot soonest knoweth another.

Furum fur cognoscit et lupum lupus.—Tav., f. 35.

One false knave accuseth another.—Cl.

One false step is never retrieved.

One father can maintain ten children, but ten children can (or will) not maintain one father.—Luther, *Table Talk*, tr. Bell, p. 71. 1652 fo.

One fire burns out another's burning.

Priorem flammam novus ignis extrudit.

One pain is lessen'd by another's anguish.—Shak., *R. & J.*, I. ii. 46.

One fool can destroy in an hour what ten wise men cannot build up in a generation.

One fool in a house is enough in all conscience.—(It.) E.

[Lightly] one fool cannot endure the sight of another.—Armin, *N. of Nimies*, p. 36, repr. 1605.

One funeral makes another. From the exposure of the mourners to cold and damp.

LEAN'S COLLECTANEA.

One general understands another's tactics.

One good deed is quit with another.—Horm., *V.*, 121.

Choux pour choux et risée pour risée.—Meurier, *Coll. Pr.* 1558.

One good dinner is worth two bad.—Dr.

One good forewit is worth two afterwits.—He.

One good lordship is worth all his manners*.—Cl.

* Manors.

One grief falls on another's neck.—*M. of Wit and Wis.* (Shak. Soc.),
P. 54.

Un duelo busca otro duelo.—Percival, *Span. Gram.* 1599.

One hand for the owner and t'other for yourself.—(Sea) J. F. Cooper,
The Pilot, ch. vii.

One hand is no hand.—K.

One hand will not wash the other for nothing.—K.

One handful of nature is better than two of knowledge.—Dr.

One hand-hold, when you can get it, is worth two foot-holds (in
climbing).—(Sea.) *Household Words*, iv. 600.

One has found one's talent when one has found one's liking.—
Arthur, *B. of Brevities*.

One heat doth drive out another.—Chapm., *M. D'Ol.*, v.

One heat advocates another; the greater, the less.—T. Adams,
Man's Cot., iii. 296. 1653.

One horse stays for another.—S., *P. C.*, ii.

One ill turn requireth another.—Holinshed, 1586, Index; Barclay,
Sh. of F., ii. 38.

One is as good as a hundred.—(Excellentia) Cl.; Haz., 308.

One is never so rich as when one moves house.—Spu.

One is never too old to learn.—Arbuthnot, *John Bull*; Arber, *E. G.*,
vi. 548; Haz., 244.

One is none,
Tew is some,
Three is a sort*,
Four is a mort†.

"An old Norfolk saw,"

Nall, *Gt. Yarmouth &c.*, p. 604.

* Sort, a company. † Mort, a great number.

Waly, waly, but bairns be bonny,

One is enough, and two o'er many.—K.

Due bene, tre meglio,

Quatre male, e cinque peggio.—Torr.

One's too few, three's too many.—R., 1678.

One kind of virtue to despise another

Is like as the sister might hang the brother.

He., *Four P's* [H., *O. P.*, i. 386].

One knave disdains another.—He., *Pard. and Friar* [H., *O. P.*, i. 235].

One knave knoweth another.—Dr.

ENGLISH APHORISMS.

One knave making a stop ever seeks out another.—Tarlton's *Jests*, p. 44 (Shak. Soc.).

One knife whetteth another.—Dr.

One law for the rich, and another for the poor.—Marryat, *King's Own*, ch. 11.

I picciol ladri si impeccano per la gola, i grossi per la borsa.—Torr. *i.e.* one in person, the other only in purse.

One law supersedes the other.

Leges posteriores priores contrarias abrogant.—*Law Maxim.*

Ae lawsuit breeds twenty.—Hen.

One madness doth beget another.—Chapm., *M. D'Ol.*, iv. (A woman.)

One man is as good as another.—Dr.

One man is as good as another [and often a great deal better].

See No man so good.

One man is as good as nobody.—Dr.

Chi n'ha uno n'ha nessuno: chi n'ha due, n'ha uno.—Torr. who applies it to children and servants.

Qui n'en a qu'un n'en a point. (Meant of cocks, bulls, &c.; sometimes alleged by lascivious women: As good have none as no more than one.)—Cotgr.

One man is better than three.—Cl. (Excellentia.)

One man's no scandal, should he speak his worst.—T. Heyw., *F. M. of W.*, I. ii. 1631.

One man is worth three. Crotonitarum postremus reliquorum Græcorum primus est.—Ad., 1622.

One man no man.—Tav., f. 17. 1539.

See Number.

One man's money is as good as another's.

One man's will is another man's wit.—C. N. C.

One master in an house is enough.—Ad., 1622; Cl.

One may discover the lion by his paw.—B. E., *N. D. of C. Cr.*

Ex pede Herculem.

One may teach another to speak, but none can teach another to hold his peace.—(Eastn.) R., 1813.

One mend-fault is worth twenty spy-faults.—Chamberlain, *W. Worc. Wds.*, E.D.S.

One mischief asketh another.—Holinshed, Index. 1586.

One mischief in the neck of another.—Cl.

One murder begetteth another.—Nash, *Unf. Trav.*, O. 4.

One must draw the line somewhere.

One must not lie in a ditch and say "God help me!"—Torr.

One never loses anything by politeness (civility).

One never loseth by doing a good turn.—R., 1670, tr.

One never does a kindness without afterwards regretting it.

LEAN'S COLLECTANEA.

One noise best drowns another.—Wilson, *Cheats*, v. 5.

Cf. The last cry.

One of the 24 qualities of a knave is to stay long at his errand.—Ho.

One of the 24 qualities of a knave is to stay long in an arrant.
—Cod.

One of a thousand.—C., *P. P.*

In holy meetings there a man may be
One of the crowd, not of the company.

Herrick, ii. 101.

Cf. A crowd.

One pair of eyes is worth two pair of hands.—Jackson, *Shropsh. Word-book*.

One perch may not suffice a bird to prone and pry upon.—Grange,
G. A., F. 4.

One pin for your purse, and two for your mouth.—(Sp.) E.

One poison corrects another.

With one venom another is destroyed.—Occleve, *Letter of Cupid*.
1402.

One reason is as good as fifty.

For when one's proofs are aptly chosen
Four are as valid as four dozen.—Prior, *Alma*, i. (end).

One rotten apple corrupts all those that lie near it.—Dr.; Cl.

A perished apple doth quickly rot the next unto it.

Pomum compunctum cito corrumpit sibi junctum.—W., 1586.

A penny naughtily gotten, saith Chrysostom, is like a rotten
apple laid among sound apples, which will rot all the rest.—
Northbrooke, *Agt. Dicing*, p. 125.

One scone of a baking is enough.—K.

Ae sheaf of a stook* is enough.—K.

* *i.e.* twelve sheaves.

Applied to a second marriage into the same family where the
first was ill-spel.

One shrewd turn followeth another.—C., 1614.

One single positive weighs more,
You know, than negatives a score.

Prior, *Ep. to F. Shepherd*.

One silver shoe ever runs to find its fellow.

Cf. Put twa halfpennies.

One [song] confounds another.—B. and F., *Widow*, iii. 1. *i.e.* puts
it out of one's head.

One sorrow treads upon [another's heel].—T. M., *Life of a Satirical
Puppy called Nim*, p. 35. 1657.

One sorrow treads upon the heel of another.

One soweth but another reapeth.—Holinshed, Index. 1586.

One soweth and another reapeth.—*John*, iv. 37.

One thief will take part with another.—Ad., 1622.

ENGLISH APHORISMS.

One thing at a time.

Ane at a time is gude fishing.—Hen.

One thing said twice (as we say commonly) deserveth a "trudge."—
Lyly, *Euph.*, p. 137. *i.e.* "Be off!" Chapman uses it as
a verb in this sense in *May-day*, iv.

One touch of nature makes the whole world kin.—Shak., *Tr. and Cr.*,
III. iii. 175.

One, two, three, four

Are just half a score.—R., 1678.

Kiss the dealer. Said when these cards are dealt in succession.

One vice will maintain two children.—M.

One warning is enough.—*Jac. and Es.* [H., *O. P.*, ii. 237].

One wedding begets another, the proverb says.—Gay, *Wife of Bath*,
i. 1713.

'Tis said that one wedding produceth another.

This I have heard said by my father and mother.

"The Wooing Maid," Pt. 2, *Roxb. Ball.*,
B.S., iii. 54.

One were better get a dozen than nurse one [child].—*Patient Grissell*,
iii. 1603.

One who has been a servant makes the hardest mistress.—*Thoughts
and Notes by a Septuagenarian*, p. 124. 1791.

Quæ semel ancilla nunquam hera.

One witness that saw the deed is better than ten that heard of it.

Pluris est oculatus testis unus quam auriti decem.—Horm., 208.

One woodcock does not make a winter.—By.

One woodcock makes no winter.—Wilson, *Cheats*, i. 2. 1663.

One word driveth forth another.—Grange, *G. A.*, D. 3.

That's one word for me and two for yourself. Spoken when
people advance their own interests under pretext of con-
sidering others.

One's wild oats must be sown one time or other.—Torr.

Chi non fa le pazzie in gioventù le fà poi in vecchiezza.—*Ib.*

Only two things in this world are too serious to be jested on—
potatoes and matrimony.—(Irish) E. Lear, *Corsica*, p. 178.

Open confession is good for the soul.—K. Spoken ironically to
them that boast of their ill deeds.—K.

Open confession, open pennance.—Armin, *N. of Ninnies*, 1605,
p. 35, repr.

Open your mouth and shut your eyes,

And when you wake you'll find a prize.

Opportunity is whoredom's bawd.—C., 1636.

L'occasion fait le larron.

Oppression makes the wise man mad.—Breton, *Crossg. P.*, i.

Order is heaven's first law.—Pope, *Ess. on Man*, iv. 49.

LEAN'S COLLECTANEA.

Oughts are nothings unless they've strokes to them.—(Devon.) *N.*,
I. ix. 527.

Ort and ort's ort
And that's noht (o).
Ossing*
Comes to bossing.—(Chesh.).
i.e. offering or aiming to do.

The meaning is the same as—

Courting and wooing
Brings dallying and doing.—*R.*, 1670.

Cf. Chau., *C. T.*, 3268.

A speculative peace is like an historical knowledge such as he
that hath been always confined to his study may have of
foreign countries. So we make a conquest of peace, as the
by-word says:

Our fathers won Boulogne, who never came within the report of the
cannon.—*T. Adams, Wks.*, p. 997.

Our life's our day.—*Cl.*

Our sins and our debts are often more than we take* it to be.—*Cod.*
* Think.—*K.*

Out of office, out of danger.—*Mass.*, *N. Way*, ii. 1.

Out of season, out of price.—*Southwell, Loss in Delay.* 1595.

Out* the high gate is ay fair play. *i.e.* honesty is best and safest.—*K.*
* On.—*Hp.*

Over boots, over shoes.—*Ho.*

This seems to be a blunder. The meaning is the same as—
Yet all could not droop

My fixed mind, for where true courage roots
The proverb says, "Once over shoes, o'er boots."

Over shoes, over boots.—*Cl.*; *Sharpham, Cupid's Whirl.*, *D.* 4;
Breton, Crossg. P., i.

In for a penny, in for a pound. See illustrations added in *Haz.*
311, who has misplaced the proverb.

Over fast, over loose.—*Ferg.*

Cf. To play fast and loose.

O'er sicker, over loose.—*K.*

O'er-hally was hanged, but rough and sonsie wan away.—*K.*

Over jolly, dow not.

Daffing dows* nothing.

* Dow, to thrive.—*Ferg.*

Play is good, but daffin* dow not.—*K.*

* Daffing is folly.

Over narrow counting culzies* no kindness.—*Ferg.*

* Cully, to cherish, beget.

When people deal in rigour with us, we think ourselves but
little obliged to them.—*K.*

ENGLISH APHORISMS.

Owre rackless may repent.—Montg., *Ch. and Sl.*, 102.

Cf. Don't care.

O'er waters deep and bridges weak and hollow,
The man must lead the way, the master follow.

En pont, en planche, et en rivière,
Valet devant, maitre derrière.—Cotgr.

Owe the mare †.

Owe the bear ‡.

† Owe, to own. ‡ Barley.

Let the filly eat there. *i.e.* a man's goods are squandered by his own people.—K.

Oysters are a cruel meat, because we eat them alive; an uncharitable meat, for we leave nothing to the poor; and an ungodly meat, because we never say grace.—S., *P. C.*, ii.

Oysters are ungodly, because they are eaten without grace; uncharitable, because we leave nought but shells; and unprofitable, because they must swim in wine.—Tarlton's *Fests*, p. 6. 1611 (Shak. Soc.).

Paddle your own canoe.—Christy.

Cowan, *Sea Prov.* (Amer.), seems to say that it first occurred in *Harper's Mag.*, May, 1854.

Pain is the price God putteth upon all things.—Ho.

Painful* hands make pleasant† hearts.—Ds., *Sc. of F.*, p. 131; *Ep.*, 281. * *i.e.* industrious. † *i.e.* merry.

Pains to get, care to keep, fear to lose.

Papel y tinta

Dinero cuestæ.—Nuñez. 1555.

Paint costs nothing.

Painting and whitewashing cost nothing.—Ch., who calls it Dutch. *i.e.* because they are preservative.

Paper and ink cost money.—Cod.

Pardon makes offenders.—Cl.

Parliament can do everything but turn a boy into a girl.

Parsons and doctors are ladies' fancy wares.

Parting is mourning.—*Everyman* [H., *O. P.*, i. 113].

Parting is such sweet sorrow

That I shall say "Good-night" till it be morrow.

Shak., *Ro. and Ju.*, II. ii. 185.

Past shame, past grace.—J. Ray, *Misc. Discourses on Dissolution of World*, p. 214. 1692.

Patience and flannel, cure for the gout.—S., *P. C.*, iii.

Patience is good for abundance of things besides the gout.—F.

Patience and posset drink cures all maladies. K. gives this as English.

Patience, and shuffle the cards.—Cerv., *D. Quix.*, II. xxiv.

Paciencia y barajar.

Patience and water-gruel.

LEAN'S COLLECTANEA.

Patience in adversity bringeth a man to the Three Cranes in the Vine-tree*.—Dr.

* Vintry.—Porter, *T. A. W.* [H., *O. P.*, vii. 35].

This tavern is named in Pt. II. of *Barnabee's Jour.*

Patience is a virtue.—Ho.; Lyly, *M. Bomb.*, v. 3; Dek., *O. Fort.*

Well, if I must I must: patience is a virtue.—Tatham, *Scots Fig.*, v. 1652.

Patience, virtue of the poor.—Flecknoe, *Diarium*, i. 1656.

Hector, whose patience

Is as a virtue fixed.—Shak., *Tr. and Cr.*, I. ii. 4.

Bele vertue est suffraunce; mal dire est petit veniaunce;

Bien dire e bien souffrir fait ly souffrable a bien venir.

Quoted *P. Plow. Vis.*, c. xiv. 205 c.

Pacience is an heigh vertue certeyn,

For it venquisseth, as thise clerkes seyn,

Things that rigour sholde never atteyne.

Chau., *Frank. T.*, 11085.

Il n'y a si belle vertu

Au monde que de patience.

G. Coquillart, *D. N.*, i. 194, xv. c.

Patience passeth science.—Cl.

Patience fait science et qui ne l'ha na pas science*.—Meurier, 1558. * Et met en paix la conscience.—Wodroephe.

Patience perforce

[Is a medecine for a mad horse*.—Ho.]

* Dog.—R., 1670

Patient men win the day (Mansuetudo).—Cl.

Patriotism is the last refuge of a scoundrel.—Boswell, *Life of Johnson*. 1775.

Pay as you go is the philosopher's stone.—Christy.

Sir Ralph Ld. Hopton's three words in managing his troops were:

Pay well, command well, hang well.—David Lloyd, *Mem. of Cavaliers*. 1658.

Servitor pagalo braccio rotto.—Torr.

Deniers avancez, bras affolez.—Meurier. 1590.

Pay beforehand was never well served.—K. *i.e.* work for a dead horse.—Haz., 186.

Forehand pay and never pay are the worst of all pays.—Elworthy, *W. S.*, 14 c.

Pay day comes apace.—Cl.

Pay the old score and fetch on the new.

Simul da et accipe.—Cl.

Pay with the same dish you borrow. Eadem mensurâ.—Cl.

Peace, and catch a mouse.—Ho.

Cf. Haz., p. 469.

Whist and catch a mouse.—R., 1670.

ENGLISH APHORISMS.

Silence catches a mouse.—K.

Peace, we go a-birding.—B. and F., *Beg. Bush*, ii. 1.

Peace is better than victory.—Dr.

Peace is the mother of plenty.—Cl.

Peace maketh plenty; plenty maketh pride; pride maketh plea;
plea maketh poverty; poverty maketh peace, and therefore
grace groweth after governance.—*Douce MS.* 15 and *Harl.*
629, 15th cy.; *Rel. Ant.*, i. 315.

Peevish* pity

Mars a city.—C., 1629.

* Peevish—foolish, trifling.—Hll. See *Haz.*, p. 134.

Pennyless souls may pine in purgatory.

Pens may blot, but they cannot blush.—Dr.; Cl.

“If needs you would have opened,” quoth she, “your budget
of villainy unto me, yet better might you have done it
with pen and ink, who, as the proverb goeth, never
blusheth, than with that shameful tongue of yours.”—
Grange, *G. A.*, K. 2.

As the proverb goeth, “Ink and paper blusheth not.”—Ib., R.

Literæ non erubescunt.—J. L.

People count up the faults of those who keep them waiting.—Spu.

Peter in, Paul out. Spoken after we had wanted a necessary person
a long time, upon his arrival another equally necessary is
gone.—K.

Pheasant only makes the swain swort-winded, so partridge hurts
none but the rustics.—Buttes, *D. D. Din.*, S. 2.

Therefore, good peasant,
touch not the pheasant,
but save thy weasant,
y' are somewhat pleasant.—Ib., 1.

Physician, heal thyself.—*Luke*, iv. 23; Dr.

Physicians are costly visitors.—Cl.

Physicians kill more than they cure.—Ned Ward, ii. 358.

Pick and choose—and take the worst.—Friend, *Fl. and Fl. Lore*, p. 228.

The first part occurs in S. Wesley's *Maggots*, p. 127. 1685.

Pick up the pieces to save the pattern. (A taunt on an accident to
crockery.)

Pictures are the books of the unlearned.

According to the maxim, “Pictures are the books,” painted
windows were in the time of Popery the library of
laymen.—(*Canterbury*) F. W.

But no treason is commonly hidden, nor no sedition long
unrevealed, for—

Pies will chatter, and mice will peep.—E. Hall, *Chron.*, 1548,
p. 117, repr.

Piety may need pity.—Cl.

LEAN'S COLLECTANEA.

Pinch on the parson's side.—(Somerset.) P. in R., 1678.

Mas. Parson sometimes serves a capon or some such :

Pinch on the parson's side, my lord ; the whoresons have too much.—Fulwell, *Ars Adul.*, iii. 1576.

Ulpian Fulwell was born 1546, in Somersetshire.—Wood, *Ath. Oxon.*, i. 236.

See Haz., 382.

This is a common slander when the hell-hound (the covetous wretch) pincheth on the priest's side.—T. Adams, *Wks.*, p. 77. 1629.

His [Wycliff] speculative pcsitions against the real presence in the eucharist did offend and disturb, but his practical tenets against purgatory and pilgrimages did enrage and bernad his adversaries [in Oxford] ; so wounded is the dragon uuder the left wing when pinched in point of profit.—Fuller, *Ch. Hist.*, IV. i.

To pinch on the parson's side, or sharp him of his tithes.—B. E., *N. Dict. C. Crew.*

Pishing and pills wagging puts the day away. Spoken when people trifle away their time.—K.

Piss not against the wind.—R., 1670.

Pitch and pay,

And go your way.

Florio ; Holinshed, 1506, Index.

The word is, "Pitch and pay ;"

Trust none.—Shak., *Hen. V.*, II. iii. 49.

Pitch and pay,

They will pray all day :

Score and borrow,

They will wish him much sorrow.

(Speaking of vintners and their customers.)—Nash, *Unf. Trav.*, L. 4.

No creditor did curse me day by day :

I used plainness ever ; pitch and pay.

Mir. for Mag., 374. 1569.

Pulman (*Book of the Axe*) records the inscription on a public at Perry Street, near Chard, Somerset :—

The Rising Sun and Evening Star ;

Pay to-day and trust to-marr'.

So the Italians inscribe "Oggi non si da a creta, domani si."

Pith* is good in all plays (Ferg.) but threading o' needles.—K.

* i.e. strength, force.

Pity is akin to love.—T. Southerne, *Oroonoko*, ii. 1.

Cf. Shak., *Tw. N.*, III. i. 120 ; B. and F., *Kn. of M.*, I. i.

Pité men sain is thelké rote

Whereof the vertues springen alle.

Gower, *C. A.*, vii.

Pity renneth soon in gentil herte.—Chau., *Kn. T.*, 1761.

ENGLISH APHORISMS.

Pity the bragger, the craker will take care on hissen.—Sternberg,
N'hants Gloss.

Pity without relief
Is like mustard without beef.

The Hull version in *N.*, I. x. 210, is a misquotation. I had
mine in 1838 from a worthy Bristol quaker.

Plain dealing is best.—*App. and Virg.* [*H., O. P.*, iv. 153].

Plain dealing is the best when all is done.—*Histrion-mastix*, iii.
1610.

Aquel va sano
Que anda por lo llano.—Nuñ., 1555.

Play at small game rather than sit out.—Cl.

Better play at small game than sit out.—Nabbes, *Covt. Gdn.*,
i. 4. 1638.

I'll play a small game now before I'll stick out.—*Bagf. Ball.*,
ii. 6021. 1685.

Small game; however, 'tis better than idleness.—Wilson, *Cheats*,
i. 1663.

Cf. The devil will play.

Play ends in work.

Then they that fall to play to end their stay,
Pray God they fall to work; the end of play.

Ds., *Sc. of F.*, Ep. 176, "What a common
Gamester is like."

Play is very well while it is play.

Ogni bel giuoco
Dura poco.

Play not for gain, but sport; who plays for more
Than he can lose with pleasure, stakes his heart;
Perhaps his wife's too, and whom she hath bore.

G. Herbert.

Play the maid's part, still answer "Nay" and take it.—Shak.,
Rich. III., III. vii.

See Haz., p. 111.

Play with me and hurt me not.—Cl.

[Jest with me but shame me not.—Burton, *A. of Mel.*, I. ii. 44.]

Play with your peers*.—Ferg.

* Play-feers.—K.

Yf thou shalt borde jape with thy peer.—*Sir Peter Idle*, 40
(E.E.T.S., Ex. viii.).

Play with your servant at home, and he will play with you abroad.—
By.

As the very true sonnet is: "Please one and please all."—Malv. in
Shak., *Tw. N.*, III. iv. 23.

This is the title of one of the *Huth Ballads*. It is also printed
in Stanton's *Shak.*, n. on above.

LEAN'S COLLECTANEA.

The crow she sits upon the wall,
Please one and please all.

H. Kirkham, *Ball.* 1592 [Arber, ii. 602].

Please the good and care not.—Cl.

Pleasure asketh pain.—Dr.

Pleasure is not pleasure unless it cost dear.—Dr.

Pleasure will be paid, one time or another.—Shak., *Tw. N.*, II. iv. 69.

Plenty is no sore.—Dr.

Plenty makes poor.

L'embarras de richesses.

Whose wealth was want; whose plenty made him poor,
Who had enough, yet wished ever more.

Spenser, *F. Q.*, I. iv. 29.

Much plenty made her poor.—Brathwait, *Omphale*, p. 221. 1621.

Pluck not where you never planted.—Cl.

Pluck not the wayside flower:

It is the traveller's dower.—Wm. Allingham.

Poets and painters have leave to lie.—Cl.; *Ad.*, 1622.

Mentiri astrologis, pictoribus, atque poetis.—W., 1586.

Poets and travellers may lie by authority.—Dr.

Policy with his long nails hath almost scratched out the eyes of
Religion.—Dr.

Political reforms are first popular, then Parliamentary, then
Ministerial. (Applied by Sir Wilfrid Lawson to the question
of Local Option.)

Poor and liberal: rich and covetous.—Cod.

Poor folks are soon pished on.—K.

Poor folks must have right.—*G. G. N.*, iii. 3.

Poor men and idiots are ever the most confident and bold.—Torr.

Poor men are in the dyke and oft time mars.—*Town. M.*, 86.

Poor men go to heaven as soon as rich.—Cl.

Poor men have no rights.

Fool. Come, my lords, poor and need have no law.

Sir Ed. Nor necessity no right; down with them to the cellar.
Jack Drum's Ent., i. 1601.

Poor poets' heads are ever full of bees*.—Ds., *Ep.*, 318.

* Reward.—Dr.

Cf. A poor man's.

Poorly sit and richly warm.—Cl.

Spoken when people sit on a low stool before the fire.—K.

Possession is worth an ill chartour*.—Ferg.

* Title-deed.

Pour not water on a drowned mouse.—Cl.

ENGLISH APHORISMS.

Pour the blood of a villain in one basin and the blood of the gentleman in another: what difference shall there be proved?—Becon, ii. 18.

Cf. Haz., p. 394.

Poverty brings a man to four marks.—Wyclif.

Poverty hath friendis few.—*P. of G. C. [Harl. MSS. 2232, f. 3].*

Povert is hateful good*, and, as I gesse,
A ful greet bringer out of businesse.—*Ch., W. of B. T., 339.*

* *i.e.* a bitter sweet.—*Morris.*

Practice in all things toucheth the quick,
And that makes women's tongues run round,
And lawyers speak so thick.—*L. Wright, D. of Dy., 20 l.*

Praise not the beauty of thy wife

Though she of form be sped.

Praise to the face Warner, *Alb. Eng.*, iv. 22.
Is open disgrace.

The masters beg and intreat [their workmen] with money in hand, as we say—

Pray and pay too; but 'tis all one, no work can be done as long as there's a farthing of money in their pockets.—*Defoe, Every-body's Business*, p. 34. 1725.

To pray and pay too is the devil.—*Ib.*, p. 21.

Pray for one hour before going to war, for two before going to sea, and for three before going to be married.—(Indian).

Prayer brings down the first blessing, and praise the second.—*Ho.*

Prayers and provender never hindered any man's journey.—(Sp.) *E.*

Premising is better than promising.—*F. W.*, ch. xxiv. (*Præmitto*, to despatch in advance.)

Pride and sweariness* would have meikle upholding.—*Ferg.*

* Laziness.

Pride must be pinched.—*Northall, F. Phrases of Four Counties.*

Pride requires ornament and laziness service.—*K.*

The sermon pleas'd, and when we were to dine,

We all had Preacher's wages: thanks and wine.

Bp. Corbet, Iter Boreale.

Priests and doves make foul houses.—*Ferg.*

Sin clerigo y palomar

Temas impio ac hogar.—*N.*, 1555.

Chi vuol tener la casa monda

Non tenga mai ne prete ne colomba.

Baif, Mimes, II. 1530.

Doves and dominies leave ay a foul house.

Pigeons will dirty everything where they are, and these little fellows whom gentlemen bring in to educate their children will be intriguing with the maids, and it is well if the daughters escape.—*K.*

Trista quella casa

Che ha chierica rasa.—*Torr.*

Principle is a passion for truth.

Private vices [are] public benefits.—The second title of Mandeville's *Fable of the Bees*.

Prodigality is the mother of poverty.—Gower, *C. A.*, vii.

Profit is above pleasure.—S. S., *Honest Lawyer*, iii. 1616.

Promises are either broken or kept.—S., *P. C.*, i.

On lui promet un monde à l'heure du danger:

Le malade guéri n'y paraît plus songer.—*Ec. de Salerne*.

Proo naunt, your mare puts*.—R., 1678.

* *i.e.* pushes.

Property has its duties as well as its rights.

Prove thy friend ere thou have need.—Tav., f. 68.

See Haz., p. 441.

Provide for the worst, the best will save itself.—E.; Bo.

As well as for the good, provide thou for the ill.—Bar., *M. of G. Man*.

Why there's the worst on't, the best will help itself.—Sir Rob. Howard, *The Committee*, i. 1663.

Providing is preventing. *i.e.* the anticipation baulks, as of mourning clothes.—Jackson, *Shropsh. F. L.*, p. 588.

Provision in season

Makes a rich meason.—Ferg.

Prudence should be winning [putting thread into hanks] when thrift is spinning.—Cunmm. *Gloss. to Burns*.

Pull not out your teeth but with a leaden instrument.—P. in R., 1678.

And beware of pulling out any tooth, for—

"Pull out one [tooth] and pull out moe!"—Boorde, *Brev. of Health*, 97.

Punctuality is the virtue* of princes†.—Surtees, *Handley Cross*, ch. xli.

* Politeness. † Kings.

L'exactitude est la politesse des Rois. (Saying of Louis XVIII.)

Put money in thy purse.—Shak., *Oth.*, I. iii. 38.

"My friend, keep money in thy purse. 'Tis one of Solomon's Proverbs," said one. Another, answering that he thought 'twas not there: "If it be not," replied Kit Lancaster, "it should have been, for it is as good as any he hath."—Ho.

Put money to the scule, all will nocht be clerkis.—*Bannatyne MS*.

Put no fire to flax.—Cl.

Put no more in the pocket than it will hold.—Cl.

Put no more irons in the fire at once than you know how to cool (*Curiositas*).—Cl.

Put not a naked sword in a madman's hand.—R., 1670; Becon, i.

For madmen, children, wits, and fools,

Should never meddle with edg'd tools.

Swift, *Hov. Od.*, II. i.

ENGLISH APHORISMS.

Put not all in hazard at once.

Ne bona tu pandis ratibus semel omnia mandes.—Ad., 1622.

Put not powder amongst pitchers.

Temulentus dormiens non est excitandus.—Ad., 1622.

Put not powder to pitch.—Cl. Oleum camino addere.

Put not your trust in princes [nor in any child of man].—*Psalm*
cxlvi. 3.

Put off the evil hour as long as you can.—S., *P. C.*, ii.

Put twa half-pennies in a purse and they will draw together.—Ferg.

Applied sometimes when rich men marry rich women.—K.

Cf. One silver shoe.

Put your eggs in different baskets. *i.e.* divide the risk of loss in investments, &c.

Cf. Venture not.—Haz., 445.

A man must not commit his whole stock into one man's hands.
—Dr.

Non uni navi omnia committenda.—Dr.

Cf. Who hath all in one place.

Put your trust in God, and keep your powder dry. Attributed to Cromwell.—Hayes, *Ballads of Ireland*, i. 191.

Put your hand into the creel

And ye will get either an adder or an eel.—Ferg.

Put your hand by hazard in the creill

And you must draw an adder or an eill.

Montg., *Po.*, p. 203.

Mr. Hemmings, sometime of Trinity College, Cambridge, in a sermon at Paul's Cross, speaking of women said: "If a man would marry, it were a thousand to one but he should light upon a bad one, there were so many naught: and if he should chance to find a good one, yet he were not sure to hold her so: for women are like a coule* full of snakes, amongst which there is one eel: a thousand to one if a man happen upon the eel, and yet if he getteth it in his hand all that he hath gotten is a wet eel by the tail."—Manningham, *Dj.*, 1602, f. i. 33 b. (Cam. Soc.).

* Tub.

Put yourself in his place*.

* Without.

C'il qui d'autrui parler voudra

regarde à soy il se taira.—Cord., 1538.

Quench not the Spirit.—Cod.; *1 Thess.*, v. 19.

Question for question is all fair.—Goldsm., *She Stoops*, i. 2.

Quhyls as gude merchants tynes as wins

Gif auld men's tales be true.

Montg., *Ch. and Sl.*, 93.

[Suppose the pack come to the pins?

Wha can his chance eschew?]

LEAN'S COLLECTANEA.

Quhiles the hawk hes
and whiles he hunger hes.—Ferg.

Quhiles thou, quhiles I;
so goes the bailleri*.—*Ib.*

* *i.e.* the magistracy.

Spoken when persons and parties get authority by turns.—K.
Quickly moved, [but not] lightly appeased.—*Jack Jug.* [H., O. P.,
ii. 116].

Quietness is a great treasure.—Cod.

Quinine is made of the sweat of ship-carpenters.—Cowan, *Sea Prov.*
(American).

Quit all to follow truth.—*Ib.*

Rancour sticks long by the ribs.

Ira postremum senescit.—W., 1616.

Rather turn
Than burn.—*Ib.*

(Mutandæ sententiæ.—Cl.)

Rats always desert a sinking ship.

It is not unlikely that the saying, "Rats desert a falling
house," applied originally to the body from which the
soul fled."—Baring-Gould, *Myths*, p. 463.

Raw dawds
Make fat lads.—K.

Spoken when we give a good piece of meat to a young boy.—K.

Ready money has the pick of the market.—Spu.

An author whose work is called *Lilly's Grammar* finely observes
that "As in præsentī perfectum format;" that is—

"Ready money makes a perfect man."—Goldsmith, *Ess.*, ii.

Reason is no reproof*.—*P. Flow. Vis.*, Prol. 56.

* Reproof.

Reckless youth makes rueful age*.

* Eild.—Ry.

Reckless youth makes a goustie age.—Ferg.

Of wanton youth repents a painful age.—*P. of D. D.*, 13.

Reckon your winning by your bed-stock. Spoken when gamesters
count their gains before the play be ended.—K.

Chi fa contrabando
Guadagna non sa quando.—Torr.

Recreation is sauce to labour.—Cl.

Reevers should not be rewers.—Ferg.

They who are so fond of a thing as to snap greedily at it
should not repent that they have got it.—K.

Refer my coat and lose a sleeve.

Arbitrators, for the better accommodation of business, make
both parties abate of their pretensions.—K.

ENGLISH APHORISMS.

Religion is the rule of life.—Breton, *Crossg. P.*, i.

Religious folk ben full covert;
Seculer folk ben more appert.

Chau., *R. of R.*, 6149.

You forget our proverb,
Remember to distrust! This easy faith
Has done more mischief than it e'er did good.

Wilson, *Andronicus*, iii. 3.

Render . . . unto Cæsar the things which are Cæsar's.—*Matt.*,
xxii. 21.

Rent a man a garden and he'll make it a desert: give a man a rock
and he'll make it a paradise.—Christy.

Repentance comes too late.—Gasc., *P.* [*Wks.*, i. 67].

Repentance always cometh behind.—Cl.; Rob., *Hdf. of Pleas.*
Del., p. 38. 1584.

Repentance is the whip of fools.—*K. K. C.*

Respect the burthen. (A saying of Napoleon at St. Helena when,
going up a narrow ascent, he met a heavily-burthened peasant,
who was told to give place.—Emerson, *Representative Men.*)

Respite finem, respice funem. Alluded to by Shak., *Com. of Er.*,
IV. iv. 39.

Rest and be thankful.—Killigr., *Thom.*, I. iv. 2.

Rest must ask of labour leave to be enjoyed.—*N.*, VII. iii. 209.

Revenge is a morsel for the gods.

The Italians are credited with this: "Vendetta boccon de
Dio."—Torriano.

When the Italians hear how God hath reserved vengeance
to Himself they say blasphemously: "He knew it was
too sweet a bit for man, therefore kept it for His own
tooth."—T. Adams, 1008.

Revenge is whatsoever we call law or justice.—Nash, *Unf. Trav.*, O. 3.

Revenge is womanish.—Cl.

Reward and punishment are the walls of a city.—Cl.

Rich folk hae routh o' friends.—Ry.

Riches make many friends.—T. Adams, *Wks.*, p. 474. 1629.

Rich men use the poor as they list.—Cl.

Rich parsons, fat monks, poor vicars.—*C.*, *P. P.*

Riches and sin are oft married together.—Cl.

Riches can't always purchase happiness.

Ride fair, and jaup* nane. Taken from riding through a puddle, but
applied to too home-jesting.—K.

* Jaup, to bespatter with mud.

Ryȝt and myȝt, wylle and skylle,
God spede every dele.

Jon. Balle (1381) in Twysden,
Hist. Ang. X. Script., p. 2638.

Let myȝt helpe ryȝt
And skylle go before wyll
And ryȝt before myȝt,
Than goth our mylne aryȝt.

Jacke Mylner [Twys., p. 2637].

Right is every man's, but wrong is no man's right.—Cooper, *Wise Saws and Modern Instances*. 1845.

Cf. Haz., 325.

Rip not up old sores.—Cl.

Rob. Gib's contract, stark love an' kindness.—Ry.

Royet* lads may mak' sober men.—Ry.

* *i.e.* riotous.

Rubbish is only matter out of place.—Christy.

This is a variant of Palmerston's saying about dirt.

Rue and time grow both in one garden.—Ferg. *i.e.* you'll live to repent what you are doing.

He said it would cost him a guinea of rue-bargain to the man who had bought his pony before he could get it back.—Smollett, *Rod. Ran.*, ii.

Rule the rump, you rule the roast.—Swift, *Ansr. to the Pheasant and the Lark*. We now call this faction "the tail."

Rule youth well, and eild will rule itsell.—Ferg.

Youth is rash and headstrong, but Age sober and stedfast.—K.

Rules for children, principles for adults.

Run not from one extreme to another.

Running water is better than standing.—Cod.

Cf. Flowing rivers.

Russet-colour'd-dun

Ugliest colour under th' sun.—N., VI. x. 500.

Ryme spares na man.—Ferg.

Rypest fruit ar' ryfest rotten.—Max. Yr. in Hen.

Sad,

Because I can't be had.—R. R. D., iii. 3.

Mer. But why speak ye so faintly, or why are ye so sad?

R. D. Thou knowest the proverb: Because I cannot be had.

Safe bind, safe find.—Tusser, *Huswif.*, p. 8. 1573.

See Fast bind.—Haz., 129.

Safe is the word. Taken from the watchword given among soldiers: spoken when we have gotten over some great difficulty.—K.; Swift, *On Poetry*.

Saft answers fits* thravellers.—(Belfast) *P. Rob. Ollmh.*

i.e. becomes.

Sailors' blue,

Deep and true.

Sailors get money like horses, and spend it like asses.—Smollett, *Per. Pickle*, ch. ii. 1751.

ENGLISH APHORISMS.

Sailors go round the world without going into it.—Marryat, *Frk. Mildmay*, ch. 27.

Sain you weil fra the devil and the laird's bairns.—Ferg. *i.e.* meddle with your match.

 Dinna meddle wi' the devil or the laird's bairns.—Ry.

[Salves] Sawes seldom help ane ower-lang suffered soire.—Max. Yr., *MS.* in Hen. 1586.

Satan reproves sin.—K.

Say as men say, but think to yourself.—Cl.

Say before they say. *i.e.* hasten to give the first version of an affair.

Scald not your lips in another man's porridge.—Cl.

 He scalds his lips in every neighbour's pottage.—T. Adams, *Wks.*, p. 472. 1629.

Scald not your lips in other folk's broth.—Dr.

Scant'-o'-grace thinks a' preaching lang.—Ch.

Scholars are kind-hearted. *Candidæ musarum januæ*.—Cl.

Scholars' law,
Pluck a goose and let her go.

A cruel custom of schoolboys when meeting a flock of geese on a common.—Sherwin *M.S.*, c. 1010, cited in Halliwell's fol. Shak. on passage in *M. W. IV.*, V. i. 23, where Falstaff says: "Since I plucked geese, played truant, and whipped top, I knew not what 'twas to be beaten till lately."

Schools and Hospitals the best books that Bishops can leave behind them.—Cod.

Scolds and infants never lin bawling.—Breton, *Crossg. P.*, i.

Scorn comes commonly with scathe.—Montg., *Ch. and Sl.*, 16.

Scornful dogs will eat dirty puddings.—S., *P. C.*, i.

See Hungry.

Scratching and eating wants but a beginning.—Cod.

Scrip the cloth and spwoil the coat.—Elworthy, *W. Somt. Wd. Bk.*

Search not too curiously, lest you find trouble.—Ho.

Search not too far into secrets.—Cl.

See all, say nought, hold thee content.—*P. of D. D.*, 134.

See how we apples swim! quoth the horse-turd.—R., 1678.

 We apples swim, quoth the horse-turds.—W., 1616.

As the dung swimming in the same stream with the apples said, "We apples swim."—D. Rogers, *Naaman*, p. 545, and see p. 542.

See with your eye and pity with your heart.—Dr.

Seethe stanes in butter, the brose will be guid.

LEAN'S COLLECTANEA.

Seil* comes not while sorrow be gone.—Ferg.

* Seile, happiness, prosperity.

Seil never comes till sorrow be away.—Ry.

Cf. When bale is hext.

Seil comes not till sorrow be over.—K.

Selde comeþ lone lahynde hom ; quop Hendyng.—*Prov. of Hendyng*, 23.

Cf. Haz., p. 23.

Seldom a long man wise, or a low man lowly.—Melb., *Phil.*, U. 3.

Seldom use commends the pleasure.—Herrick, *A Country Life*, i. 55
[*Hesp.*, 106.—Ed.]. *i.e.* infrequent, intermittant.

Seldom will a whoremonger hold himself with an honest wife.

Complura masculi canis cubilia.—Ad., 1622.

Self-conquest is the greatest.—Cl.

Self-defence is nature's eldest law.—Dryd., *Ab. and Ach.*, i. 458 ;
Smollett, *Per. Pickle*, ch. vii.

Self-preservation is the first law of nature.

Self-preservation, nature's first great law.—A. Marvell, *Hodge's
Vision fr. the Monument*. 1675.

Sele endeth wel the lothe*,

An selde plaideh wel the wrothe.

* Perverse. *Owl and Nightingale*, 941.

The common rule of Trade doth thus advise :

Sell nothing low that you're assur'd will rise.

Ned Ward, *Nupt. Dial.*, II. xvi.

Sellies aye sellie. *i.e.* self is still for self.—Mactaggart, *Galloo. Enc.*
1824.

Send a fool on a man's errand, and so he is served.—Dr.

Send and fetch.—Ferg. Da, si vis accipere.—K.

Send him to the sea and he will not get water*.—Ferg.

Cf. *Prov.*, xxvi. 6. * Salt water.—K.

Servants ape their masters and mistresses. De grand maistre hardi
valet.—Cotgr.

Quant varlet presche à table et cheval paist en gué,

Il est tems qu'on l'en oste, que assez y a esté.

Ménagier de Paris (c. 1303), Par., 1840, ii. 70.

Servants are good servants the first three years, good companions the
next three, and good masters afterwards.

Qui fait de son serf maistre

C'est raison qu'on le mene paistre.—Meurier. 1558.

Servants are such as their masters and mistresses make them.

Cf. Good masters.

Servants eat up their masters.

Ou mesynie abonde

Qu'elle escure bourse et monde.—Meurier, *Coll.*

See Horses, dogs, &c.

ENGLISH APHORISMS.

Servants make the worst masters. As they say in Turkey that a renegado is worse than a Turk, so I must add, Insolent servants are the worst masters.—Defoe, *Br. of Serv.*, 302.

Nul ne peut estre bon maistre qui n'a este bon varlet.—Cord. 1538.

Servants will talk. [Yes: but not if mistresses won't listen.]

We were very good Christians when we'd nothing else to do: all hands in a calm to pray or pick oakum, but to work in a storm—

Serve God in thy calling: 'tis better than praying. This is meant of foolish, impertinent zealots.—Ho.

Serve God, serve devil.—Ned Ward, *Trip to N. Eng.*, ii. 170.

Serve yourself till your bairns come to age.—K.

An answer to those who would have you do them a piece of service which you have no mind to.—K.

Set a stout heart to a steep brae.

Set a stout heart to a stey brae.—K.

So gets ay that sets ay
Stout stomachis to the brae.

Montg., *Ch. and Sl.*, 36.

Cuore forte
Rompe cattiva sorte.

Shame fa' him that speers and kens sae weel.—Wilson, *Belphegor*, v. 2. 1691.

Cf. What sent.

Shame in a kindred cannot be avoided.—C., 1636.

Cf. It is a stock.

Shame take him that shame thinketh.—He.; C., 1614; Cl.

Shame be to him that shame thinketh.—Dr.

Honi soit qui mal y pense.

Shame shall fall them that shame thinks, to do themselves a good turn.—Ferg.

Shameful rebukes be more than wrongs.—Horm., *Vulg.*, f. 135. *i.e.* open reproof.

Shaul* water's never smooth.—Cunmm., *Gloss. to Burns*.

* Shallow.

She had good skill in horse-flesh that could choose a goose to ride on.—S., *P. C.*, i.

She's a hussy that wants a hip,
And so may you your under-lip.

A senseless return of a woman to him that calls her hussy.—K.

She is a woman, and nothing is impossible.—Gasc., *Gl. of Gov.*, ii. 3.

She's an old wife that wots her weird.—K. *i.e.* knows her future.

She that takes gifts herself she sells;
And she that gives, does nought else.—Ferg.

LEAN'S COLLECTANEA.

Femme qui prend, se vend ;
Femme que donne, s'abandonne.

She that worst may, the candle doth hold.—Ds., *Ep.*, 355.

Whereby this proverb showeth plain, no less true than olde
That thei moost oft that wurst may, the candle use to hold.

She who rocks the cradle rules the world.

Shiddle cum shove
's the beginning of love.—S., *P. C.*, ii.

Shift of meat is good.—Becon, *B. of Matrimony*, Pref., i. 563.

Shod in the cradle, barefoot in the stubble.—Ferg. *i.e.* tenderly
brought up in a way not suited to one's condition.

Shoot one arrow after another.—Cl.

Shoot a second arrow to find the first.—Dekker, *Lant. and
Candlelight*.

Bass. In my school-days, when I had lost one shaft,
I shot his fellow of the self-same flight
The self-same way with more advised watch,
To find the other forth ; and by adventuring both,
I oft found both.—Shak., *M. of Ven.*, I. i. 140.

Short cuts make long ways.—*Athenæum*, 11/9, 1869.

Short folk are soon angry.—K. Their heart's soon at their mou'.—
Ry.

Schorte hosin behowly the longie . . .—*Harl. MS.*, 3362.

Show me not the meat, but show me the man.—Cl.

Show me the man, and I will show you the law.—Cl. ; Ferg.

Show thou love to win love.—Barc., *M. of G. M. (Temp.)*

'Shrew* the guest the house is the war of.—(Sc.) Ferg.

* Shro.

Sickness soaks the purse.—Cl.

Silk and satin make not a gentleman (*Nobilitas*).—Cl.

Silly bairns are eith to lear.—Ferg. *i.e.* are quick learners : consti-
tutional weakness being compensated by mental capacity.

Me may lere a sely fode,
That is ever toward gode
With a lutel lore ;
3et me nul him forther teche,
Thenne is herte wol areche
For te lerne more :
"Sely child is sone y-lered" ;
Quoth Hendyng.—*Prov. of Hendyng*, 9
Silver from the living
Is gold in the giving ;
Gold from the dying
Is but silver a flying ;
Gold and silver from the dead
Turn too often to lead.—Fuller.

Sin brings its own punishment.

ENGLISH APHORISMS.

Since you can bear with your own, bear with other men's failings too.
—(Sp.) E.

Singers and ringers
Are little home-bringers.

J. P. Briscoe, *Curiosities of the Belfry*.

Sit awhile, and go a mile.—Cl.

Sit thee down, sorrow.—Shak., *L. L. L.*, I. i. 293.

Sit on your thumb,
Till more room do come.—N., *F. Phr. F. C.*

Sitting's as cheap as standing.

Six hours' sleep for a man, seven for a woman, and eight for a fool.

Cf. Haz., p. 287.

Six heures dort l'escolier, sept le voyageur,
Huit le vigneron, et neuf le poltron.—Cotgr.

Six days shalt thou labour and do all thou art able,
And on the seventh holystone the deck and scrape the cable.

(Sea) "Dana," *The Philadelphia Catechism* ;
W. C. Russell, *Sailor's Songs &c.*

Skill is no burden.—Cl.

See Cunning.—Haz., p. 107.

Skin a flint worth a fardin, spwile a knife worth a grat*.—Sternberg,
N'hants Gloss. * Groat.

Slanders are no proof.—*Nobody and Somebody*, 350, repr.

Sleep is sweet.—Cl.

Sleep is the image of death.—Dr. ; Cl.

Sleep lasteth half a man's life.—Dr.

Sloth breeds a scab.—Dr., *Ep.*, 303.

Sloth must breed a scab.—He., *Dial.*, I. iii.

Slow and steady wins the race.—Northall, *F. P. of Four Counties*.

Slow and sure wins the day.

Slow but sure.

Slow have best perfection.

The gentle show'r wets to fertility ;
The churlish storm may mischief with his bounty ;
The baser beasts take strength ev'n from the womb,
But the Lord Lion's whelp is feeble long.—*Witch of Edmonton*, iii.

Slow pace goes far.—W., 1616.

Slowness is sure.—Dr.

Sluts are good enough to make sloven's pottage.—R., 1670.

Small herbs have grace ;
Great weeds grow apace.—Shak., *Rich. III.*, II. iv.

Small power may little dere.—*P. of Byrdes.* i.e. do little injury.

Small profits and quick returns.—By.

Quick returns make rich merchants.—K.

Things of greatest profit are set forth at least price.—Max. Yr.
in Hen.

LEAN'S COLLECTANEA.

Small riches hath most rest.—Bar., *Ecl.*, iii.

Small things make base men proud.—Shak., *2 H. VI.*, IV. i. 106.

I thought this dock would fetch your nettle out ;

I see small wind turns a fool's mill about.

S. S., *Honest Lawyer*, iv. 1616.

Small wit, shallow pate.—Taylor, *Cormorants*, xiii.

Smart's the word.

So far, so good.—K.

So good as good for nothing.—Cl.

L'è tanto buon che non val niente. 1530.

So goth the world : now wo, now wele (*Curiositas*).—Gower, *C. A.*, viii.

So long the parrot useth to cry "Knappe" in sport, that at the last she calleth her master "Knave" in earnest.—Gasc., *Supposes*, ii. 1.

So many languages as a man knows, so much the more is he a man.

Quot linguæ* calles, tot homines vales.

* Linguas.

So many men, so many censures.—Tarlton, *News out of Purgatory*, p. 73 (*Shak. Soc.*).

So much the worse for the facts.

[The child] is yours,

And, might we lay the old proverb to your charge,

So like you, 'tis the worse.—Shak., *Win. T.*, II. iii. 95.

The devill calls him his white sonne ; he is so like him that he is the worse for it, and he lokes after his father.—Sir T.

Overbury, *Characters*, "A. Sargeant." 1616.

i.e. resembles him.

So wise so young, they say, do ne'er live long.—Shak., *Rich. III.*, III. i. 79.

Soar high and deep dive

Becomes a man of forty-five.

Society (saith the text) is the happiness of life.—Shak., *L. L. L.*, IV. ii. 151.

Soft and fair, for fear of falling.—W., 1616 ; Cl.

Chi va piano

va sano

e va lontano.

Soft and fair goes far*.—Sir Richard Howard, *Committee*, iv. 1663 ; J. Wilson, *Andron.*, iii. 4. 1664.

* In a day.—Cl.

Soft words and hard arguments.—R., 1670.

Suaviter in modo, fortiter in re.

Hard arguments do best with soft words.—M. Henry, *Commy.*

Sok and seall is best.—R.

Soking sale is best.—Ferg. Dean Ramsay reads it : "The plough and happiness is best.—*Reminiscences*, ch. v.

ENGLISH APHORISMS.

Soldiers and travellers may lie by authority.—Ho.

Soldiers have nothing to do with politics [or, know nothing of].

Solennesse bringeth sadness.—Dr.

Solomon was a wise man and Samson was a strong man, yet neither of them could pay money before they had it.—Ho.

See Haz., p. 327.

Some and some is honest play.—Melb., *Phil.*, T. 3.

You know, wife, when we met together we had no great store of household stuff, but were fain to buy it afterward by some and some as God sent money, and yet you see we want many things that are necessary to be had.—*Fifteen Comforts of Matrimony*, N.D.

Some are born great, some achieve greatness, and some have greatness thrust upon 'em.—Shak., *Tw. N.*, II. v. 129.

Some are fools and show it: few are fools and know it.—Arthur, *B. of Brev.*

Some are wise, and some are otherwise.—S., *P. C.*, i.

Some bargain's dear bought, and cheap should be sold.—Ds., *Ep.*, 395.

Some can speak fair

Against the hair.

What store I say of these *against the hair*
(As goes the common proverb) *can speak fair*,
Flatter for gain, and humour such base grooms
As are not worthy of their horseboys' rooms.

G. Wither, *Ab. St. and Wh.*, i. 7.

Some do amend* when they cannot appair.—Ds., *Ep.*, 265. *i.e.* impair, worsen.

* Mend.—Dr.

Cf. When things come.

Some man may steal a horse better than some other may stand and look upon.—He.; Lyly, *Endym.*; Haz., p. 308.

Some may better steal a horse than others look on.—Cl.

Some men think the moon's made of green cheese.—Ds., *Ep.*, 252.

Some must be punished for example.—Dr.

Some must bear the common burthen.—*Ib.*

Some people can see no good near home.

Some people never know when they are in the way [or, not wanted].

Some that hae least to dree* are loudest wi' "Wae's me!"—Cunnam., *Gl. to Burns.* * Bear.

Something is rotten in the state of Denmark.—Shak., *Ham.*, I. iv. 90.

Sometime of a mishap cometh a good turn.—Horn., *V.*, 274.

Sons of the white hen. Yet all, sir, are not sons of the white hen.
B. Jon., *N. Inn.*, i. 1; Port., *T. A. Wo.* [H., *O.P.*, vii.].

The chicken of a white hen, as they say, "the son of Fortune."
—W., 1608.

Gallinæ filius albæ. A darling.—W., 1616; Palsgr., *Acolastus*; Juvenal, *Sat.*, i. 3.

- C'est un fils de la poule blanche. *i.e.* heureux.—*D. de l'Acad.*
 I've often heard it told
 [That] Sons who do their fathers scorn, shall beg when they be old.
 Greene, *L. G. for Lon.*, p. 132.
- Soon enough done if well done.—Dr.
 Soon enough if well enough.—Cl.
 Sat citò si sat bene. Assai presto si fa quel che si fa bene.—
 Flo., *F. Fr.*
 It is soon enough if it be well enough.—Becon, i. 640.
 Soon in the dyke, and soon out (Elabendi).—Cl.
 Soon in, soon out.—Taylor [W. P.], *Taylor's Revenge*.
 Soon tod,
 Soon with God.
 A northern proverb when a child hath teeth too soon.—Ho.
 See Quickly.
 Soon up, soon down.—D. Rogers, *Naaman*, 229.
 De si haut si bas.—*Pr. de Vil.*
 þat lyght liche launceth up · litel while dureth.—*P. Plow. Vis.*,
 xiii. 222 C.
 As meikle up with, as meikle down with.—Ferg.
 Quasi solstitialis herba paulisper fui: repente exortus fui,
 repentino occidi.—Plautus [*Pseud.*, I. i. 36.—ED.].
 Sooner break than bow, great trees of long age.—Bar., *M. of G. M.*,
Prudl.
 Sooner named, sooner come, as common proverbs say.—*Conflict of*
Conscience [H., *O. P.*, vi. 61].
 Cf. Talk of the devil.
 If I had sooner spoken, he would have sooner been here,
 For me seemeth I do his voice hear.
Jack Jug. [H., *O. P.*, ii. 116].
 Sooth bourd is no bourd.—He.; Dr.; Harington, *Brief Apol. for*
Poetrie, 1591.
 No ay peor burla que la verdedera.—Nuñez. 1555.
 Sooth, "pley quaad* pley," as the Fleming saith —Chau., *Co. Prol.*, 33.
 * Quade, to spoil or destroy.—Hill.
 Sairy be your meil poke, and ay your neive in the nook on't.—Ferg.
 Sair cravers are ay ill payers.—Ry.
 Sore eyes will not be touched.—Dr.
 Sore upon sore is not a salve.—Cl. (Malum conduplicatum.)
 Sorrow is at parting, at meeting if there be laughter.—*Town. M.*,
 243.
 Sorrow is laughter's daughter.—Cl.
 Risus profundior lachrymas parit.—*Ib.*
 Sorrow is soon forgotten.—*Ib.*
 Sorrow never helped man.—*Ib.*

ENGLISH APHORISMS.

- Sothe sawes ben to lordes lothe.—Occleve, *De Reg. Prin.*, p. 106.
- Sow'd cockle reap'd no corn.—Shak., *L. L. L.*, IV. iii. 379.
- Sowters and tailors count by the hour. Spoken when people offer to break company because such an hour is past.—K.
- Sowters and tailors count by hours.—Ry.
 Spae well
 And hae well.—K.
- Spare at the spiggot, and let it out at the bung-hole.
 E tien su dalla spina e spende dell' coccone.—R., 1678.
- Spare not to spend, but spare to go thither.—Ho.
- Spare thy fist and spare not thy foot.—Ho., *Br. P.*, p. 12.
- Speak and speed: ask and have.—Cl.
 Speke, spend, and spede, quoth Jon of Bathon.—"Trial of
 Wat Tyler," Rich. II., in Twysden, *Hist. Ang. X. Script.*,
 p. 2637. 1552.
- Speak for yourself. *i.e.* don't compromise others by unauthorised admissions.
- Speak good of archers, for your father shot in a bow.—K. Reproof
 to those who despise the calling, &c., of their father.
- Speak gude o' pipers: your father was a fiddler.—Ry.
 Twine tow! your minnie was a good spinner.—*Ib.*
 The Hawke bade: For dread of pain
 Speak not too much of thy sovereign;
 For who that will forge tales new,
 When he weeneth least his tale may he rue.
 P. of Byrdes, 43.
- Speak never to a fasting man.
 Fames et mora bilem in nasum conciunt.—Ad., 1622.
- Never speak to a fasting man.—Cl.
- Speak not of my debts unless you mean to pay them.—H.
 Talk not of debts, or pay.—Rowley, *Shoemaker a Gentleman*, iii.
- Speak of what you understand.—*Ib.*
- Speak to the purpose or hold your peace.—*Ib.*
- Speak well of the dead.—R., 1670.
 De mortuis nil nisi bonum [verum].
 See Of the dead.
 Speak when you are bodd,
 And crow when you are trod.
- Ad consilium ne accesseris antequam voceris.—W., 1616.
- Ad consilium ne accesseris priusquam voceris.—Cl.
 Speak when you're spoken to, do what you're bidden,
 Come when you're call'd, and you'll not be chidden.—K.
 Speak when you're spoken to, do as you're bid;
 Shut the door after you: you'll never be chid.

LEAN'S COLLECTANEA.

- A cant of mistresses to their maidservants.—*Ib.*
 Speak when you're spoken to, and drink when you're drucken to.—*Ry.*
 Come when you are called.—*R.*, 1670.
 Speak when you are spoken to.—*Cl.*
 Who speaks to you?
 You may speak when you are spoken to.
 Porter, *T. A. Wom.* [*H.*, *O. P.*, vii. 302].
 Speech is silver, silence is golden—"but Britannia metal is 'sound and fury, signifying nothing.'"—Added by the Germans during the Jingo delirium on the Eastern Question in 1877-8.
 Speech shows what a man is.
 Oratio est animi index.—*Cl.*
 Loquere ut te videam.—*T. Adams*, p. 277.
 This is the rationale of the "Good-night!" of the passer-by on the highway after dark, that he may judge by the answer whether your "intents are wicked or charitable."
 Spend and be free, but make no waste.—*W.*, 1616.
 Divitiæ grandes homini sunt vivere parcè.—*Cl.*
 Spend as you get.—*Ib.*
 Spinning out of time never made good cloth.—*Ho.*, *Py. of Beasts*, p. 80.
 Spit on the stone, and it will be wet at the last.—*Ferg.*
 What ye cannot quench pull down;
 Spoil a house to save a town.
 Herrick [*Hesp.*, ccxiii.].
 i.e. pull one house down to arrest a conflagration.
 Spur not a free horse too much.—*Cl.*
 Spur a free horse, he'll run himself to death.—*B. Jon.*, *T. of Tub*, iii. 4.
 St. Luke was a saint and a physician, and yet died.—*Dr.*
 Stand to thy ground, old Henry (Perseverance).—*Dr.*
 Stark dead be thy comfort.—*Ho.*
 State at a distance adds to dignities.—*Herrick*, ii. 224.
 Stay awhile, that we may make an end the sooner.—*Bacon*, *Apophth.*
 Hold on still, and then we shall the sooner come to our waie's end.—*Bullein*, *B. of Def.* [*S. and Chir.*, f. 58]. 1562.
 The proverb tells us: Not too fast: we shall have done the sooner.—*T. Adams*, *Wks.*, p. 1117.
 Rubar l'oca e lasciar le penne. *i.e.* in modo di non esser conosciuto.—*Torr.*
 Steal my goose and stick me up a feather.—*R.*, 1670.
 Steal my goose and stick me down a feather. *R.*, 1678.
 To steal a goose and stick a feather down,
 That is an use, the wise such fools are grown.
 Ds, *Ep.*, 156.

ENGLISH APHORISMS.

Th. The slave took my money to hire the men to cut Lucetta's face, and for so much more told who set him on. But if I cry not quit to-morrow and stick a feather for his goose, let him laugh at the change as well as at the robbery.—Killigr., *Thomaso*, II. iv. 3.

For the managers of those times thought fit when they stole the goose to stick down a feather.—Walker, *Suffgs. of the Clergy*, ii. 331. 1714.

To give a feather for a goose.—*Respub.*, iii. 5. 1553. *i.e.* leave behind a relic of the plunder.

Steal the horse and carry home the bridle.—P. in R., 1678.

Stedfast way maketh stedfast heart.—*Test. of Love*, ii. § 5.

Sticking goes not by strength, but by guiding of the gooly.—K.

Sticking goes not by strength, but by guiding of the gully.—Jam.

Cf. The sticking-point.—Shak., *Macb.*, I. vii. 60.

To have the chief management, direct the knife.

Sticks and stones

Will break my bones,

But names will never hurt me.

Northall, *F. P. of Four Counties*.

Still waters run deep.

Smooth waters run deep. Spoken to or of them who seem demure, yet are suspected to be roguish.—By.

Smooth runs the water where the brook is deep.—Shak., *2 H. VI.*, III. i. 53.

Where rivers run most stilly they are the deepest.—Dr.

See Deepest waters.—Haz., 110.

Stolen bread is ever sweetest.—Cl.

Furta placent etiam quod furta.—T. Adams, p. 204.

Stown dints* are sweetest.—Ry.

i.e. opportunities.

Stolen goods seem sweet, but take heed of after-claps.—Ho.

No ay mejor bocado que el hurtado.—Nuñez. 1555.

Stolen goods the sweetest bits.—Rowley, *Witch of Edmonton*, iii. 1.

Stolen kisses are always sweetest.—Leigh Hunt, *Indicator*.

Stolen pleasures are sweet.—Vanbrugh, *Relapse*, iv. 2.

Stolen pleasures thrive accordingly.—Cl.

Non habet eventus sordida præda bonos.—*Ib.*

Stolen waters are sweet*.—Dr.

* Sweetest.—D. Rogers, *Naaman*, p. 579.

Stolen water is sweet.—Cl.

Stone dead has no fellow.

Stop stitch, while I put a needle in.—Hll.

Stoppage is no payment (*Vis injusta*).—Cl.

Stout horses and willing minds make short journeys.—Goldsmith, *She Stoops*, v.

Stretch your arm no further than your sleeve will reach.—*Ib.*

Put your hand no farder nor your sleeve may reek.—Ferg.

If they stretch their hand further than their sleeves will reach.
—Melb., *Philot.*, I.

Stretch your legs according to your coverlet.—R., 1670 tr.

Strike a dog with a bone and he'll not yowl.—K.

Strike, but hear.—Plutarch, *Life of Themistocles*.

Strike not sail for every blustering wind.—Cl.

Strive not against the stream.—Ad., 1622; Cl.

No striving against the stream (potentes).—*Ib.*

Striving to better, oft we mar what's well.—Shak., *K. L.*, I. iv. 347.

Il meglio è il nemico del bene.—*Annot. sopra il Decam.* 1573.

Strong affections give credit to weak arguments.—Cl.

Qui amant sibi somnia fingunt.—*Ib.*

Study of words often induces subtlety of mind.—Arthur, *B. of Brev.*

Sturt follows all extremes. Moderata probamus, excessus vituperamus.—K.

Sturt* pays na debt.—Ferg. Spoken with resentment to them who storm when we crave of them our just debts.—*Ib.*

i.e. haughtiness.

Subjects and wives when they revolt from their lawful sovereigns seldom choose for a better.—T. Brown, *Wks.*, iv. 380.

Men are suspicious, prone to discontents:

Subjects still loathe the present Government.

Herrick, iii. 16.

Subtlety is better than force.—Dr.

Cf. Haz., 317.

For it is an auntyent brute,

Such apple tre, such frute.

Skelt., *A Replycon.*, 155.

As the tree is, so is the fruit.—Cl.

Such a life, such a death.—Cl.

Sike a man as thou would be,

Draw thee to sik company.—Ferg.

Such a welcome, such a farewell.—*Ib.*

Sike as the shepherd, sike bene his sheep.—Spen., *Sh. Kal.* Sept., 142.

Such capitain, such retenue.—Gower, *C. A.*, iii.

Such is life! Ainsi va le monde!—Cord. 1538.

Sed quid agas? Sic vivitur.—Cic.

Such lips, such lettuce.—C., 1614; E. Hall, *Chron.*, p. 233, repr. 1548.

What sand is so weighty to the shoulders as such a [churlish] fool to a worthy wife? well worthy after her death and loss to meet with lettuce fit for his lips, I mean with such a contentious Zippora as might outshoot such a devil in his own bow.—Danl. Rogers, *Matrim. Hon.*, 252. 1642.

ENGLISH APHORISMS.

Such saints, such reliques ;
Such works, such merits ;
Such lettise, such lippes ;
Such carpentour, such chippes.—Becon, iii. 230.

À tel brouet, telle sauce.—Coquillart, ii. 289.

À telle pureé, telz pois.—*Id.*, i. 278.

And ofté such as men beginne
Towardés other such they finde
That set hem ofté for besunde
Whan that they wenen be before.

Gower, *C. A.*, ii.

Such sire, such son.—*Ds.*, *Sc. of F.*, p. 106 ; Haz., 263.

Such a father, such a son.—*Cl.*

Such mistress, such Nan ;

Such master, such man.—Tusser, *Ap.'s Abst.*

Quelles maitresses telles chambrières.—Cordier. 1549.

Quando la patrona folleggia la massara danneggia.—Torr.

Such things must be if we sell ale.

Thus it must be if we sell ale.—*S.*, *P. C.*, iii.

Sick things will be if we sell drink.—*K.*

See Haz., 401.

Such worship is reason that every man have

As the King's Highness vouchsave.—*P. of Byrdes*, 228.

Successful lawyers rarely make successful politicians.

Sodayne counsayles be wont to lead with them for their felowe
present* repentance.—*Palsg.*, *Ac.*, *D.* 3.

* *i.e.* immediate.

Suffer saints.—*Warner*, *Alb. Eng.*, iv. 22.

Sufferance giveth ease.—*Marst.*, *What you Will*.

Sufferance is no quittance —*He.*

See Haz., p. 136.

Sufficient for* the day is the evil thereof.—*Matt.*, vi. 34.

* *To.*

Every evil bringeth grief enough with it when it cometh.—

Max. Yr. in Hen.

Ja[Nul]ne viengne demain

S'il n'apporte son pain.—[*Cord.*, 1538] *Prov. Com.*

Suicide is confession.

Suits of law and oft taking of physic undoeth many.—*Dr.*

E meglio patire che piatire.—*Torr.*

Sure and unsure are not all one.—*Cl.* (*Anceps et dubius.*)

Surplusage is no error.

Suspicion and slander maketh many to be that whilk they never
meant to be.—*Max. Yr. in Hen.*

Swearing and lying go together.—*Rowley*, *Birth of Merlin*, ii.

Swearing came in at the head, but is going out at the tail.—Brady, *Cl. Cal.*, i. 368.

Like other fashions it travels downwards through ranks.

Cf. Fish corrupt first at the head.

Sweet and sour are mixt together (*Vicissitudo rerum*).—Cl.

Sweet hay hath no fellow*.—Shak., *M. N. D.*, IV. i. 31.

* Bottom.

Sweet in the bed and sweir up* in the morning was never a good housewife.—K. * *i.e.* loath to rise.

Sweet in the mouth, but bitter in the belly.

Sweet in the on-taking but sour in the off-putting.—K.

Sweet is the fruit of labour.—Cl.

Sweet things are bad for the teeth.—S., *P. C.*, ii.

Sweet words are pleasant to women and young children, but plain true tales ought to be among men.—Bullein, *B. of Def.* [*S. and Ch.*, f. 2]. 1562.

Sweetest nut hath sourest rind —Shak., *As You Like It*, III. ii. 99.

Sweets to the sweet.—Shak., *Ham.*, V. i. 236.

Take a care of that man whom God has set a mark on.—K.

The Scots generally have an aversion to any that have any natural defect or redundancy, as thinking them marked out for a mischief.—K.

“Un uomo segnato,” the Italians call him.

Take a hair of the [same] dog that has bitten* you.

* Bit.—K.

See Pepys, *Diary*, April 3, 1661.

Pourquoy dit-on a ceux qui ont beaucoup beu qu'il faut prendre du poil de la beste?—Bailly, p. 731.

But yet the chefe and pryncypall preceptes that he* gave unto his cokes was this, that they should not only polle theyr hedes, but also shave theyr berdes. For this entente, that when he were dronkyn or vometyng rype by taking excesse that he myghte be well assuryd that it came not from no heer of from his cokes' heddes.—Barnes, *Treatise Against Borde on Berdes*, Pref., c. 1543.

* Heliogabulus.

Si nocturna tibi noceat potatio vini

Hoc tu manē bibas iterum, fuerit medicina.

Harington, *Sch. Sal.*, c. xv.

Dog's hair heals dog's bite.—*Edda Havamål*, 138.

But be sure overnight if this dog do you bite,

You take it henceforth for a warning,

Soon as out of your bed, to settle your head,

Take a hair of his tail in the morning.

“If any so wise is that sack he despises.”

Merry Mus., ii. 1652.

Take a pain for a pleasure, all wise men can.—He.

ENGLISH APHORISMS.

Take a wife's advice without asking for it. (Cynghor gwraig heb ei afyn.)

The Earl of Richmond, in his march from Milford, is said to have lodged one night with his friend Davyd Llwyd at Matafaen, who was considered a sort of prophet. But being asked his opinion of the venture, the prophet was sorely puzzled how to answer till his wife, seeing his perplexity, thus advised him: "Tell him that the success of his enterprise will be most successful and glorious. If your prediction is verified you will receive honours and rewards; but if it fails, depend upon it he will never come here to reproach you." Hence the Welsh proverb given above.—*Cambro-Briton* (Parry).

Take all, pay all.—Shak., *M. W. W.*, II. ii. 106.

Take all and pay all.—D. Rogers, *Mat. Hon.*, 92. 1642; P. in R., 1678.

Rule all, pay all, take all.—*Jack Drum's Ent.*, i. 1601.

Take all things as they come, and be content.—He.

Thou must take this world aworth as it goeth.—Horman, *V.*, 57.

But that man folowes hye wysdome
Which takys all thynges like as they come.

Barclay, *Sh. of Fo.*, ii. 319.

Take things as you find them.

Take away the cause, and the effect will cease.—T. Adams, *God's Anger*, iii. 277. 1653.

Remove the cause, th' effect will cease.—Colvil, *Whigs' Supp.*, 114. 1687.

Take care of Number One.

"Take care of Dowb." An important postscript to an Indian despatch pleading for the advancement of Dowbiggin, a connection of the official writer of the letter.

Take care that your usance
Become not a nuisance.

Take counsel on your pillow.—W., 1616.

See Consult.

Mon oreiller sera mon conseiller.—Meurier, *Dev. Fam.*, 35 v°. 1590.

Take not counsel in the combat, for then there is no season for counsel; then the spirit is in the power of passion and temptation present, as a bowle running downhill is in the power of the descent.—Danl. Rogers, *Matrimonl. Honor*, p. 199. 1642.

Take no counsel of green-heads.—Cl.

Take, have, and keep are pleasant words.

Take heed of lighting at both ends.—Ho.

Take heed the next time.—Cl.

LEAN'S COLLECTANEA.

Take it all—pay the maltman*. Spoken jocosely when we give all of such a thing.—K. * Baker.

See Haz., p. 350.

Take it easy.

Take it or leave it.—Killigr., *Thomaso*, I. iv. 2.

Cf. If you don't like.

Take it out in sleep. The consolation of the supperless.

Qui dort dîne.

Take leisure and do it well.—Dr.

Take me not up before I fall.—K. i.e. Hear the whole of my argument before you correct me.

Take not that to your heart which they set at their heels.—Cl. (Ira.)

Take not the dam on the nest with her birds: let these be free.—

Danl. Rogers, *Matriml. Hon.*, p. 240. 1642.

Take part of the pelf when the pack is a-dealing.—Ferg.

Take Robin Hood who list: let me have little John—Melb., *Phil.*, U. 2.

If any man appose me in what sort of men I deem this passing work of wit, for my cock I would chuse the little dapper Dick.

Take tap under lap and turn back again (*Palinodium canere*).—Cl.

Take the ball at the hop.—Christy.

Take the bit

And the buffet wi't.—Ry.

Take the ford as you find it.—Gasc., *Po.*, *Ep. to Divines*.

Take the rough with the smooth.

Take things as they be meant.—Edw., *Dam. and Pyth.* [H., *O. P.*, iv. 13].

Take all things as they come, and be content.—Ds., *Ep.*, 296.

Take things in due time, for time will never be called again, do what you can.—Bullein, *B. of Def.* [*S. and Ch.*, f. 47]. 1562.

Take tyme in tyme, while tyme is to be tane.—Montg., *Po.*, p. 202.

See Haz., p. 350.

Take tyme as it doth fall.—*Disob. Chd.* [H., *O. P.*, ii. 293].

Talk not too much of State affairs.—Ho.

Talk of an angel and you'll hear his wings.

Quand on parle du soleil on en voit les rayons (*Seine et Oise*).—*Melusine*, p. 103. 1878.

Talk of an ass and you'll see his ears.

Talking very much and lying are cousin-germans.—(Sp.) E.

Tapped hens like cock-crowing.—Ry.

A tappit hen has a tuft of feathers on her head. ? A hit at masculine women. * Fr. toupette.

Tarry breeks pays no fraught. People of a trade assist one another mutually.—K.

ENGLISH APHORISMS.

Taste and try
Before you buy.

Not necessarily an appeal to the palate :
Sir To. Taste your legs, sir : put them to motion.—Shak.,
Tw. N., III. i. 75.

He now began
To taste the bow.

Chapman, *Hom. Odd.* [xxi. 210.—ED.].

Taste, to handle.—Cotg. ; *P. Plow. Vis.*, xviii. 84.

Tryne, *v.* to touch.—*P. Plow. Vis.*, xxi. 87, C.

On ne doit juger ne homme ne de vin
Sans les essayer soir et matin.

Meurier, *Col., L.* v. 1558.

Taste is the feminine of genius.—Pol.

Taste your pottage before you crumb in your bread.—Copley, *Wi Fitts*, p. 126.

Teach a miller to be a thief!—Quarles, *Virgin Widow*, ii. 1.

See Haz., p. 107.

Teachers enough!—Torriano.

Apprentis ne sont pas maistres.—Cord., 1538.

Tear ready, tail ready.—K. A reflection on a woman who is ready to cry.—*Ib.*

Tell a judge twice whatever you want him to hear : tell a special jury thrice, and a common jury half a dozen times, the view of the case you wish them to entertain. (A sound forensic maxim.)—A. Birrell, *Res Judicate*, p. 171.

Tell a lie and stick to it.

Calidum mendacium optimum.—Erasm., *Ad.*, 304.

Tell not thy foe when thy foot's sleeping*, nor thy step-minny when thou'rt sore hungry.—Ferg.

* Sleeps.—*Ib.*

Tell nothing to a woman or a pie, unless thou would'st have all the world know it.—Dr.

Thus olde storyes doth oft recorde and tell
By theyr examples whiche they unto us gyve,
That wymen ar no kepars of counsell
It goeth through them as water through a syve
Wherefore let them that quyetly would live
No more of theyr counsell to any woman showe
Than that they wolde that every man dyd know.

Barc., *S. of Fo.*, i. 245.

Tell that to the marines!

Tell truth and shame all travellers and tradesmen.—J. S., *Wit's Labyrinth.* 1642.

Tell twat and all the town must talk of it.—Dr.

Cf. Labbe.

Tell your secret to your servant, and you make him your master.—K.

Tether yer horse by th' teeth, an' he 'll not go asthray.—*P. Rob. Ollmh.*

Thanks will buy nothing in the market.—Dr.

Thanksgiving is a burthen and a pain.—Herrick, iii. 17.

Thanksgiving is good, thanksgiving is better.

That fowl that nought can, nought setteth by.—*Barc., Sh. of Fo.*,
i. 179.

That God will have see, shall not wink*.—*N. Want* [H., *O. P.*,
ii. 182]. * Wink, *v.* to close the eye.

That is a game that two can play at.

That is but one doctor's opinion.—K.

That is done, and past cannot be called again.—*Jac. and Es.* [H., *O. P.*,
ii. 250].

That's good that doth us good.—Cl.

That's Hackerton's cow. Hackerton [or Halkerton] was a lawyer who gave leave to one of his tenants to put a weak ox into his pasture to recruit. A heifer of H.'s ran upon the ox and gored him. The man tells H. that his ox had killed his heifer. "Why, then," says H., "your ox must go for my heifer: the law provides that." "No," says the man, "your cow killed my ox." "The case alters then," says Hackerton.—K.

Cf. Haz., 361.

That is true that most men say.—Dr.

Non omnino temere est quod vulgo dictitant.—Er.

That is true that all men say.—R., 1670.

See Haz., p. 246.

It is lyke to be true that every man sayeth.—Tav., f. 57.

That man is already dead who only lives to keep himself alive.—
Goethe.

That never ends ill which begins in God's name.—Cl.

That pleaseth a prince is just law.—*P. of Byrdes*, 20.

That sport best pleases that does least know how.—Shak., *L. L. L.*,
V. ii. 514.

That that was the friar never loved.—Ds.

Cf. Haz., p. 466.

There was a time; yea, yea, a time there was:

But that that was the friar never loved.

Ds., Sch. of Fo., p. 210.

There was a time to speak whereof I faint.

Sith that [that] was ne'er lov'd the ducking friar.

Ds., Wit's Pilg., Sonn. 19.

That which was good never loved the friar.—Cl.

That which God will give,

The devil cannot reave.—K.

Spoken when we have attained our end in spite of opposition.—K.

ENGLISH APHORISMS.

Oh! what a gallant thing this Sparta was
But what that was, the devil a bit they know.

J. Wilson, *Andron.*, iv. 5. 1664.

That voyage nevir luckis,

Quhar ilke ane hes ane vote.—Montg., *Ch. and Sl.*, 51.

That which cometh from the heart will go to the heart.—Rd. Capel,
Remains.

Parler de bouche

Au cœur ne touche.

That which is morally wrong can never be politically right.

That which thou hast not, none can take from thee.—Dr.

The ambassador's person is sacred.

No man should do an harold * harm.—Horm., *V.*, 263.

* Herald.

Nemo caduciatorem violabit.

Ambasciatore non porta pena.

The apparel oft proclaims the man.—Shak., *Ham.*, I. iii. 72.

Cf. Clothing.

La veste fal uoma.—Bolla. 1604.

The back and the belly hauds every ane busy.—Ry.

The back is shaped to bear the burthen.

The beard will pay for the shaving. *i.e.* the labourer is well paid by the crop, as in cutting bushes, &c.—Forby, *E. A.*; Jackson, *Shrop. W. B.*

Cf. Le jeu n'en vaut, &c.

The "bears" always win on politics and lose on money*; *i.e.* a political commotion is sure to bring down prices, but dear money is generally discounted in advance.—*Statist.*, 21/2, 1880.

* Stock Exchange.

The bed and the throne brook no rivals.—T. Adams, p. 1074.

The belly thinks the throat cut.—C., 1629; Cl.

I am so soor for-hungred that my belly weneth my throte
is cut.—Palsg., *Ac.*, H. 2, L.

My belly will think my throat cut that I feed no faster.—Breton,
Dial. between Anger and Patience. 1599.

The best bred have the best portion.

The best charm for a tooth is to pull it out [and the best remedy for love is to wear it out.—Lyly, *Euph.*, p. 347].

The best horse needs breaking.—Cl. [and] the aptest child needs teaching.—[R., 1670] Cl.

The best lawyers are the worst men.

The best man for a place is—the man I like best. Ascribed to Palmerston.

The best [school-]master is the greatest beater.—Quoted in W. D. Cooper's *Introd. to Udall's Roister Doister*, p. xvi. (Shak. Soc.).

The best
Of a bad nest.—Cl.

Cf. The best of the bunch.

The best of all good company—one's self.

The best o' folks need'n bidin' wi' a bit sometimes.—Harland and Wn., *Lancash. Leg.*

The best of life is to be a pretty woman till 30, a successful general up to 50, and for the rest a cardinal. Quoted *Daily News*, 26/2/'72.

The best o' webs is rough at the rooms*.—Cunmm., *Burns Gloss.*

* Selvage of woollen cloth.

The best physicians (Haz., p. 358).

John. Once I fell into a great sickness, and hitherto I am skant recovered of it, the surfit was so great, but counsaill was given that I should not stay myself on the opinion of any one physician but rather upon three. "Then," said I, "to retain three at once requireth great charge, for these men to whom lives be committed ought liberal rewards to be given." Then said my friend, "They are good gentlemen and no great takers." "What be their names?" said I. He answered, saying, "The first was called doctor Diet, the second doctor Quiet, the third doctor Merryman." I did write their names, but yet I could not speak with them.—Bullein, *Gov. of Health*, f. 50. 1558.

Diet, his brother Quiet, and Merryman.—Id., *B. of Comp.*, f. 2. 1562.

The best sometimes forget.—Shak., *Oth.*, II. iii. 233.

The best swimmers are the oftenest drowned.

Sæpius ima petunt melius qui scandere nolunt.—W., 1586.

The best thing for the inside of a man is the outside of a horse.

The best thing that ever happened to a poor man is that the first bairn die and all the rest follow.—K.

The best things may be abused.—Cl.

The best way to deal with a mauvais sujet is to give him a wide berth.

Con mala persona el remedio
Mucha tierra en medio.—N., 1555.

The best way to repeal a bad law is to ignore it.

The best will bite.—Danl. Rogers, *Matriml. Honour*, p. 93. 1642.

The best will * save itself.—*Ib.*, p. 70. 1642.

* Alway.—*Ib.*, p. 194.

The best wine is that a body drinketh at another man's cost.—Udall, *Erasm. Ap.*, p. 141.

The better breast*

The lesser rest.—Tusser, *Life*, 1573.

* i.e. chest, singing voice. Ital., Voce di petto.

Cf. Shak., *Tw. N.*, II. iii. 18; Horm., *V.*, 28.

ENGLISH APHORISMS.

Pothecary. But is your brest anything sweet ?

Pedlar. Whatever my breast be, my voice is meet.

He., *F.P.'s* [H., *O.P.*, i. 353].

This would seem to show that breast meant breath.

The better gamester, the worser man.—Cl.

The better man, the better deed.—Fuller, *Ch. Hist.*, III. xii. 8.

The better place, the better deed.—(Linc.) *F. W.*, p. 155. (Of an aspirant to the Papacy who was poisoned in Conclave.)

The better, the worse.

Diogenes said of a young man that danced daintily and was much commended, "The better, the worse."—Bacon, *Apophth.*, 266.

The better whore, the worser woman.—Sharpham, *The Fleire*, iv.

The big fish eat the little ones, the little ones eat the shrimps, and the shrimps are forced to eat mud.—(Chinese.)

The bigger the man, the better the mark.—Northall, *F. P. of Four Counties*.

The biggest rogues make the best soldiers.—Per Saunders, J. at Greenwich Police Court, Feb., 1884.

The bird must flighter that flies with one wing. Spoken by them who have interest only in one side of the house.—K.

The bird that can well speak and sing
Shall be cherished with queen and king.

P. of Byrdes, 57.

The bird that cannot speak nor sing
Shall to the kitchen to serve the king.—*Ib.*, 69.

Cf. The bird that can sing and won't sing.

The bishop hath blessed it. "When a thyng spedeth not well we borrow speach and say, 'The bysshope hath blessed it,' because that nothyng speadeth well that they meddyl withall. If the potech be burned to or the meate over-roasted, we say, 'The byshope has put his fote in the pottle', or 'The byshope hath played the coke,' because the byshoppes burn who they lust and whosoever displeaseth them."—Tyndale, *Obedience of a Christian Man*, p. 166. 1528.

The bishop maketh things better than he findeth them (Excuse).—Dr.

The blind man's peck should be weel measured*.—Ry.

* *i.e.* handsomely accorded.

The blood of the martyrs seedeth the Church.—T. Adams (*England's Sickness*, II.), *Wks.*, p. 205. 1629.

The blood of primitive martyrs, the seed of the Church.—Fuller, *Ch. Hist.*, Bk. I., Cent. IV., Dedication.

The blood of martyrs is said to have nourished* the church.—T. Adams, p. 1037.

* Made into "feedeth" in Nichol's ed.

LEAN'S COLLECTANEA.

'Twere happy for our holy Church to bleed ;
The blood of Martyrs is the Church's seed.

Shirley, *St. Patrick for Irel.* 1640.

Semen est sanguis Christianorum.—Tertullian, *Apologet.* c. 50

The bocher schewyth fair his flesch, for he wold sell hit full blythe.—

The Good Wyfe wold a Pylgremage, c. 1460 (E.E.T.S., viii., Extr.).

The bones bears the beef home. An answer to such as complain of
too much bone in the joint they are buying.—K.

The bones of a great estate is worth the picking.—K.

The book of "May-bes" is very broad. An answer to them that
say, "Maybe it will fall out so and so."—K.

May be may not be.—K.

The books that live are not those by which the authors live.

The borrower is servant to the lender.—*Prov.*, xxii. 7.

The brain that sows not corn, plants thistles.

If there be not good thoughts there are bad.—Ho.

The breath o' a fause friend's waur nor the fuff* o' a weasel.—

Cunnam., *Burns Gloss.* * Stink.

The bride must wear :

Something old, something new,

Something borrow'd, something blue.

The calf, the goose, and the bee :

The world is ruled by these three.

Epitaph on one Beeston.—Dingley,
History from Marble, 17th cy.

i.e. Wax, pen, and parchment sway all men's estates.

The captain of an East-Indiaman [was] said to make his fortune in
three voyages.

The cask savours of the first fill.

[Quo semel est imbuta recens servabit odorem Testa diu.—Hor.,
Epist., I. ii. 69.—ED.]

What licoure first the earthen pot doth take

It keepeth still the savour of that same.

Mir. for Mag., i. 87.

But fyll an erthen pot with yll lycoure,

And ever after it shall smell somewhat sour.

Bar., *Sh. of Fo.*, i. 47.

Zen.

With what the maiden vessel

Is seasoned first—you understand the proverb.

Beau. and Fl., *Cust. of Count.*, i. 1.

The cat in gloves catches no mice.—*P. R.*

See Haz., p. 28.

The cat is out of kind that sweet milk will not lap.—*R.*, 1678.

The cat winketh and both her eyen out.—*He.* ; *Cl.*

Cf. It is not for nought.

ENGLISH APHORISMS.

The cat would lick her ears and she had them.—Day, *B. B. B. Gr.*, iii. 1659.

The cat would lick milk, but she will not wet her feet.—Melb., *Phil.*, O.

First I have sent
By-chop* away : the cause gone, the fame† ceaseth.
B. Jon., *Magn. Lady*, iv. 2.
* A bastard. † i.e. the rumour.

The cause is good and the word's "Fa' on."—Ry. A profane grace at dinner.

The chain is no stronger than its weakest link.

The chamber of sickness is the chapel of devotion.—Dr.

Schola crucis,
Est schola lucis.—Cl.

The "chapter of accidents" is the Bible of the fool.—N., IV. ii. 440.

The child is father of the man.—Wordsworth, *My Heart Leaps Up*.

The child is too clever to live long.—Millingen, *Cur. of Med. Expce.*

Præcocius mors ingeniis est invida semper.

The child that's born must be kept, though it's a bastard.—R. F., *School of Slovenie*, Tr.'s Pref. 1605.

Cf. He that bulls.

The children of the sun play on the lute. Albæ gallinæ filii.—Dr.

The choleric drinks, the melancholic eats, and the phlegmatic sleeps.
—R., 1670 tr.

The church is not so large but the priest may say service in it.—*Ib.*, 1670.

The kirk is mickle, but you may say mass in one end of it.—K.

The city's cheapness makes the country dear.—Taylor, *The Fearful Summer*. 1625.

The city for wealth,
The country for health.

But the French say : "Loin de cité, loin de santé."—Joub., *Er. Pop.*, II. 6r. 1579.

Cf. Loing de cité loing de santé.—Meur., 1568.

The city seldom breeds gentility
Till three or four descents.
Rob. Heath, *Satire*, iii. 1650.

The clartier the cosier.—Hen. i.e. dirt retains warmth.—Scott, *Antiq.*, ch. xxvi.

The clergy live by our sins, the medical faculty by our diseases, and the law gentry by our misfortunes.—*Ib.*, xvi.

The coddled child is the sickly child.—Spu.

The common horse is worst shod.—Cl.; R., 1670.

The compas may stand a-wry,
But the card will not lye.
Vox Pop., 577. 1547 [*Ball. fr. MS.*, i.] (E.E.T.S.);
H., *E. P. P.*, iii. 281.

ENGLISH APHORISMS.

The conscience and the eye are tender parts.—Cl.

Con el ojo y la fe
No se burlere.

The cord breaketh at last by the weakest pull. Old Spanish proverb.
Quoted Bacon, *Ess.*, xv., "Of Sedition and Troubles."

The corruption of one is the generation of another.—Melb., *Phil.*, Y. 3.

A burlesque upon an expression of Dryden's that the corruption of a poet was the generation of a critic. The parody seems to have been proverbial.—Scott's n., p. 465.

The generation of one being the corruption of another.—T. Adams, p. 1100.

The corruption of pipes is the generation of stoppers.—S., *P. C.*, ii.

En fin la sogá quiebra por el mas delgado.—Bacon, *Promus*, 612.

The corruption of the finest matter stinks worst.—D. Rogers, *Naaman*, p. 138.

Pour ce quel n'y a corruption que par la privation de la forme precedente et succession d'une autre toute nouvelle, la matiere, tousiours demeurant.—Dupleix, *Curiosite Naturelle*, p. 204. 1625.

The cow may want her own tail yet.—K.

T' crae was born there. Said of one who is attached to an out-of-the-way or unpleasant residence.—(Yorksh.) *N.*, I. x. 210.

The creeple blames his neighbour for halting.—Cl.

The crow is not more black than his feathers.

The crow that hath no care of her own birds will not tender the nestlings of blackbirds.—Melb., *Phil.*, Y. 4.

The cuckold is the last that knows of it.—C., 1536.

It is with love as with cuckoldom, the suffering party is generally the last who knows anything about the matter.
Sterne, *Tr. Sh.*, ix. 4.

If a wife make her husband cuckold he shall hear of't last in the parish.—Cl.

The cuckow thenks herself a fine bird. Non videmus id manticae quod in tergo est.—*Ib.*

The cuff is weill waired that twa hame brings.—Montg., *Po.*, p. 113.
i.e. the calf is well given away, &c.

The cunning wife makes her husband her apron.—R., 1670 tr.

The cup and cover will hold together.—Smyth, *Berk. MS.*

The dark is day, the night is noon to God.—Cl.

The days of ignorance are past and done.—Porter, *T. A. W.* [H., *O. P.*, vii. 363].

The deaf gains the injury.—Codr.

The dearest child of all is that which is dead.—(Sp.) E.

The death of a bairn is not the skaiting of a house. *i.e.* does not break up the establishment like a master or mistress' death.
—K.

ENGLISH APHORISMS.

- The decay of virtue is the ruin of nobility.—T. Adams, p. 943.
- The devil always has a show when you're carrying a minister.—
(Sea). *i.e.* bad weather, or some kind of accident, will attend
the voyage.—T. Hughes, *Vacn. Rambles*, p. 336.
- The devil and the dean begin with a letter :
When the devil has the dean, the kirk will be the better.—Ferg.
- The deil bides his day (of compact).—K.
- The devil can cite Scripture for his purpose.—Shak., *M. of V.*,
I. iii. 93.
Cf. *Matt.*, iv. 6.
- The devil cannot abide to be crossed.—Rowley, *Witch of Edmn.*, ii. 1.
See The devil shuns, &c.
- The devil can't abide holy water.
Besides they do believe their sins to be forgiven quight
By taking holy water here, whereof if these do light,
But one small drop it driveth out the hellish devils all,
Then which there can no greater grief unto the feend befall.
B. Googe, *Popish Kingdom*, iii. p. 42 r.
- The common people also lick up salt unto this end
And give it to their children and their cattell, to defend
And keep them that the devil have no power to do them harm,
Nor any mischief on them light, nor any cursed charme.—*Ib.*
- The devil dances in an empty pocket.
Cf. Lyly, *Euph.*, p. 238, repr.; Mass., *Bashf. Lov.*, iii. 1 ;
Greene, *Never Too Late*.
The feende men seyne may hop in a pouch
When that no cross therein may appere.
Occleve, *De Reg. Princ.*, p. 25. c. 1411.
And by his side his whynyard and his pouch :
The devil might dance therein for any crouch.
Skel., *Bouge of Court*.
- The devil has a care of his footmen.—Midd., *N. Trick*, i. 4.
The deil's aye gude to his ain.
The fox seldom preys near home, nor doth Satan meddle with
his own.—T. Adams, p. 986.
You were worse than the devil, else; for they say he helps his
servants.—Day, *I. of Gulls*, ii.
- The devil has Scripture for his damned ill.—Armin, *T. Maids of M.*,
1609, p. 105, repr.
Wherin thou imitates the devil in his alleadging of Scriptures,
for he never brings out a whole text, but so much as is
for his own enorm intended purpose.—Melbancke, *Philot.*,
R. 4.
Cf. Chau., *Merch. T.*, 9532, "He wolde non auctoritee allege."
- The devil is an ass.—B. Jon. (title of play).
- The devil's at home.—S., *P. C.*, i.

Will he have it in his house when the proverb saith, "The devil's at home"?—Midd., *World Tost at Tennis*.

Nay, nay, my friends, from inns and taverns fly;

A foolish proverb says, "The devil's at home,"

But he is there, and tempts in every room.

Crabbe, *Borough*, xix.

The devil is clerk of the market (Bribery).—W., 1586.

The devil is dead in a ditch. *Pardalis mortem simulat*.—W., 1616.
(Hypocrisia).—Cl.

"The divell is dead, wife," quoth he, "for ye see
I look like a lamb in all your words to me."

He., *Dial*, II. ix.

Allegri! il diavolo è morto a Malamocco. The English say,

"Hy tosse the devil is dead! a fig for Jack-a-dandy."—Torr.

The devil is good to beginners.

The devil is in the orologe.—He. A sneer at the mechanism of clocks as being diabolic—a notion strengthened by the magical appearance of the figures issuing at the striking of the hour. Shak. uses *horologe*, *Oth.*, II. iii. 122.

Cf. Haz., p. 426.

Some for a tryfull pley the devill in the orloge. *i.e.* make much ado. *Aliqui in nugis tragedias agunt*.

Cf. Udall, *R. R. D.*, iii. 2.

The devil is in the horologe: I think so
For the clocks lie faster [oft] than they go.

Ds., *Ep.*, 361.

The devil's in the horolodge: that's a lie, sure,

For then would his tongue lie loud every hour.—*Ib.*, 362.

The devil is never far off.—D. Rogers, *Matr. Hon.*, 335.

The devil is no liar to such as he loves.—Rowley, *Witch of Edmon.*, ii. 1.

Ung fol ne croit

Tant qu'il recoit.—Cord., 1538.

i.e. his want of faith prevents his seeing beyond his nose.

Fol ne croit jusques à tant qu'il recoit.—Cotg.

The devil is no worse than he's called.—K.

Nam he o Diabo tam feio como o pintam.—Pereyra. 1655.

The devil is not so black* as he is painted.—Rd. Whitlock, *Zootomia*, p. 271. 1653; Ho., *Inst. for Trav.*, xiv. 1642.

* *i.e.* ugly, malevolent.

Cf. "The lion" and "Though I am black."

Cf. Haz., 376.

Thou, like the devil, dost appear
Blacker than really thou art by far.

Defoe, *Hymn to the Pillory*. 1703.

We paint the devil foul, yet he

Hath some good in him all agree.

G. Herbert, *The Church*, "Sin."

ENGLISH APHORISMS.

- The devil is ready to tempt him that is idle.—Horm., *V.*, 22.
- The devil is seldom outshot in his own bow.—Danl. Rogers, *Matr. Hon.*, p. 42. 1642.
- The devil is your duke, and pride bereth the banner.—Wright, *P. P. and S.*, ii. 58.
- Clerk coint ordene baneour est al maufe.
 The devil shuns a cross,
 As did the angel Balaam's ass.
 Thos. Ward, *England's Reform.*, iii.
- See The devil cannot, &c.
- The devil keeps open house and sells Robin Hood's pennyworths.—
 T. Adams, *Wks.*, p. 206.
- The devil knows so much* because he is so old.—Northall, *F. P. of Four Counties.* * Many things.
- The fiend laughs when one thief robs another.—Scott, *Ivanhoe*, ch. xxi.
- The devil loves all colliers.—Melb., *Philot.*, *L.*
 Oh, you wrong Rome's holy water to think it the devil's drink
 when the proverb says:
- The devil loves no holy water.—T. Adams (*England's Sickness*, I.), *Wks.*, p. 174.
- The devil made askers.—S., *P. C.*, ii.
- The deil ne'er sent a wind out o' hell but he wad sail wi't.—Ry.
- The devil ought not to have all the pretty tunes. (Ascribed to John Wesley.)
- The devil rides upon a fiddlestick.—Shak., *1 H. IV.*, II. iv. 471.
 For this is such a jig, for certain gentlemen,
 The fiend rides on a fiddlestick.
 B. and F., *Hum. Lieut.*, iv. 4; *Wit at Several Weap.*, i. 1.
- The devil take mocking.—Shak., *A. Y. L.*, III. ii. 199.
- The devil take the hindmost!—Colvil, *Whigs' Supplicn.*, p. 104. 1687.
 One form of the devil's compact in teaching the black art to
 a class was to seize one for his fee, letting them all run
 for their lives and catching the last.—Tylor, *Prim.*
 Culture, i. 77.
- Cf. Hang lag.
- I think I know the incendiary's look; for
 Wherever the devil makes a purchase, he never fails to set his
 mark.—Goldsm., *G. N. Man*, v.
- Al postrero muerde el perro.—N., 1555.
- Le dernier paye l'ecot. Celui qui au cabaret reçoit dans son
 verre la dernière quantité de vin ou de bière que contient
 une bouteille doit payer la dépense de cette bouteille.—
 (Vosges) *Melusine*, p. 452.
- The devil will play at small game rather than stand* out.—*Oxford Jests.* 1681. * Sit.—T. Adams, *Wks.*, p. 362. 1629.
- Cf. Play at.

LEAN'S COLLECTANEA.

Now, for the divel he hath so much to do
With roaring boys, he'll slight such babes as you;
Yet be not too secure, but put him to't,
For he'll play at small game ere he sit out.

Whimzies, 1631 [by Rd. Brathwait],

Dedn. to his son John.

The devil himself will rather choose to play
At paltry small game than sit out, they say.

C. Butler, *Misc. Thts.*

The deil's bairns are aye fain o' ither.—Cunmm., *Burns Gloss.*

The devil's banner.

Cf. Barcl., *Sh. of Fo.*, ii. 229.

And gyf he* in folye begyn to stoute
þan bereth he the devel's baner about.

Rob. Brunne, *Handl. Synne*, 3406.

* Clerk.

Cf. Ill's the procession.

When liberty is put to sale
For wine, for money, or for ale,
The sellers must be abject slaves,
The buyers vile designing knaves;
And 't has a proverb been of old:
The devil's bought but to be sold.

"Curst be the wretch,"

Merry Musician, ii. 1619.

The deil's cow calves twice a year.—K.

La vache du riche velle souvent,
Et celle du pauvre avorte.—Wodroephe.

The devil's darling sin
Is the pride that apes humility.

Southey and Coleridge, *The Devil's Walk*.

As worst surfeits from best meats be,
So is pride issued from humility.—Donne, *The Cross*.

Cf. But yet beware, Pride hypocritical
Puts not Humility's cloak on at all.

J. Taylor (W. P.), *Superbia Flagellum*. 1621.

The pride which riseth from humility
Is hardest cured, because the vice is grounded
Upon the virtue, and the sin built on
That that should be the cure.—J. Wilson, *Andron.*, ii. 3.

The devil's foot.

Least subject to disguise and change it* is:
Men say the devil never can change his.

* The foot. Donne, *Love's Progress*.

The devil's wife was but a fiend.—Prior, *Turtle and Sparrow*, 417.

That's half the work; for I never knew the devil at one end
but his dam was at the other.—J. Wilson, *Belphegor*,
iii. 2. 1691.

ENGLISH APHORISMS.

The difference 'twixt the poor man and the rich is, that the one walketh to get meat for his stomach, and the other to get a stomach to his meat.—*Ho.*

The disciple is not above his master.—*Luke*, iv. 40.

The "discretion" of a judge is the law of tyranny.—Cited in House of Commons, 1882, in Committee on Irish Coercion Bill.

The doctrine of chances is the Bible of the poor.—*Times*.

The dog has got the butter to keep.—*Ad.*, 1622.

The dog that fetches, will carry. *i.e.* a tale bearer.—*Forby*, *E. Ang.*

The dorty* dame may fa' i' the dirt.—*Ry.* *i.e.* one who is difficle with her suitors.

i.e. pettish, humoursome.

Cf. To take the crooked stick after all.

The ducks fare well in the Thames.—*R.*, 1670.

The dull ass's trot* lasts not long.—*Cl.*

Trotta d'asina non dura troppo.

* Pace.

Cf. Your dull ass will not mend his pace with beating.—*Shak.*, *Ham.*, V. i. 57.

The eldest son is called the father's might.—*Jac. and Esau*. 1568 [H., *O. P.*, ii. 204].

The Eleventh Commandment—"Mind your own business!"

The end justifies the means.—*Prior*, *Hans Carvel*. See *Haz.*, p. 366, my note to The end crowns all. [In copy bequeathed to the British Museum.—*ED.*]

The end of our good beginneth our evil
[If so, the best livers still go to the devil].

Ds., *Ep.*, 393.

The end proves all.—*Taylor*, *Sir Greg. Nonsense*.

The e'ening brings a' hame.—*Ry.* *i.e.* the evening of life or the approach of death softens many of our political and religious differences.—*Dean Ramsay*, *Rem.*

The evils we bring on ourselves are the hardest to bear.

Bien est malheureux qui est cause de son malheur.—*Cord.*, 1538.

Qui le bien voit et le mal prent

À bon droit puis s'en repent.

Kn. de la Tour Landry, ch. vi. 1372.

The ewe that will not hear her lamb when it baes will never answer a calf when he bleats.—*Shak.*, *Much Ado*, III. iii. 65.

The exception proves the rule.—*J. Wilson*, *The Cheats*. 1663. To the Reader.

See There is no rule.

The extreme rigour of the law.

Summum jus, summa injuria.—*Cicero*, *De Officiis*, i. 10.

The eye is the index of the mind. (Some say the mouth betrays more.)

LEAN'S COLLECTANEA.

I trow that countenance cannot lie
Whose thoughts are legible in the eye.

Matt. Roydon, *An Elegie* (in Spenser's Wks.).

Monstrat per vultum quid sit sub corde sepultum.

The eye of charity should be open as well as its hand.—Spu.

Distortum vultum sequitur distortio morum.—W., 1616.

The eye sees only what it has the power of seeing.—Goethe.

The eyes of a fool are in the ends of the earth.—*Prov.*, xvii. 24.

The eyes of other people cost us a great deal.

The fair and the foul by dark are like store.—He.

See When candles.

The fair and the froward

The smoke do draw toward.—Forby, *E. Ang.*

See Smoke.

The fairest face, the foulest heart.—K. Fronti nulla fides.

The fairest rose in three days is withered.—C., 1629; Cl.

The fairest rose at last is withered.—Cl.

The fairest rose endeth in an hep*, viz. all beauties perish.—Ho.

* i.e. a hip.

Probably a play on heap is also intended.

But the fairest fowel · foulest engendreth,
And feblest fowel of flicht is · þat fleeth oþer swimmeth;
þat is, the pocock and the popejay · with here proude federes
Bytokneþ ryght riche men · þat reynen here on erthe.

P. Plow. Vis., xv. 176, C.

So Hamlet calls his uncle "A very pajocke."

And whan the pocock caukede · þerof ich took kepe,
How uncorteisliche the cok · hus kynde forth strenede,
And ferliche hadde of hus fairnesse · and of hus foule leden
language.—*Ib.*, xiv. 171.

The fairest garden hath some weeds.—Taylor, *P. Pilg.*

The falling out of lovers kind

Is feigned wrath love to renew.

Grange, *G. A.*, R.

The falling out of faithful friends

Renewing is of love.

Rd. Edwardes, *P. of D. D.*, p. 73. 1576.

The variaunce of lovers is the renuyne of love.—Wh.

Amantium iræ amoris integratio est.—Terent., *Andr.*, III. iii. 23.

The farther from stone, the better the church.—Wm. White, *Eastn.*

Engd., i. 4.

This is spoken of the fen country.

The fashion wears out more apparel than the man.—Shak., *M. Ado*,
III. iii. 27.

ENGLISH APHORISMS.

The world was never merry since children were so bold ;
Now every boy will be a teacher,
The father a fool and the child a preacher.
Lusty Juv. [H., O. P., ii. 76].

The father buys, the son biggs*,
The grandchild sells, and his son thiggst.—K.

* Builds. † Begs.

A proverb much used in Lowthian, where estates stay not long in one family ; but hardly heard of in the rest of the nation.—K.

The fathers have eaten sour grapes, and the children's teeth are set on edge.—Dr. ; *Ezek.*, xviii. 2 ; *Jer.*, xxxi. 29.

The fatter the sow is, the more she desires the mire.—Bunyan.

The feet are slaw
When the head wears snaw.

A. Cunm., *Gloss. to Burns*.

The fifth wheel of a coach only proves a hindrance to it.

A quinta roa ao carro não faz senão embaraço.—Bluteau.

La cinquième roue au chariot ne faict qu'empescher.—Bovelles,
Proverbia, i. 144. 1531.

The finest lawn is soonest stained.—Cl.

The finest shoe often hurts the foot.—*Ib.*

The finest shoes fit not every foot (*Decorum*).—*Ib.*

The first blow is half the battle.—Goldsm., *She Stoops*, ii.

The first blow is ever half the battle.—Burns, *Prologue*, spoken at Dumfries Theatre.

The first chapter of fools themselves magnifies.—Ds., *Ep.*, 61.

The first chapter of fools is to hold themselves wise.—Ho.

The first chapter of fools is to magnify themselves.—Dr.

The first duty of a soldier is obedience.

The first fault's nothing.—Midd., *World Tost at Tennis*, ii. 2.

On n'est jamais sage du premier coup.—Cordier, *Sent. Pro.* 1559.

The first fuff of a fat haggis is the worst.—K. *i.e.* the first onset of a lusty person. "Fuff" is an exclamatory sound.

The first fuff of a fat haggis is ay the bauldest.—Ry.

Cf. Pouf !

The first glass for thirst, the second for nourishment, the third for pleasure, and the fourth for madness (*Anacharsis*).

The first in the boat has the choice of oars.—Cowan, *Sea Pr.* (Amer.).

The first of the tea, and the last of the cof-feè for poor Pill Garlic.
Cf. The strippins.

The first step is as good as half over.—Cl.

The first step is the difficulty. Ce n'est que le premier pas qui coûte

LEAN'S COLLECTANEA.

For more hard it is, as I have heard say,
To begin virtue where none is pretended
Than where it is begun, th' abuse to be mended.

He., *Four P.'s* [H., O. P., i. 386].

The first thief that is caught is to find out or pay for all the rest.—

Torr. Una le pag a tutte (a gambler's phrase).

The first thing a bare gentleman calls for in a morning is a needle and thread.—K.

The first version gains an enormous advantage. *i.e.* is most readily believed. Well understood by criminals.

He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.—*Prov.*, xviii. 17.

Cf. One tale.

The first wife is matrimony, the second company, and the third heresy.—(It.) E.

The fish bred in dirty pools will taste of mud.—Max. Yr. in Hen.

The fish playeth so long with the hook until she be caught.—Dr.

The five properties of a host (or tavern-keeper):

1. The head of a stag,
2. The back of a nag,
3. The belly of a hog,
4. To fawn and lie like a dog,
5. To skip up and down like a frog.

And that host who is not thus qualified may pull down his sign and hang himself up for any doings he is like to have.—*P. Rob.*, *Ap.* 1696.

The flag protects the cargo.—(Sea). Le pavillon couvre la marchandise.

The flesh is ay fairest that is farthest from the bone. Spoken to them who are plump and look well.—K.

The flies haunt lean horses.—Ds., *Ep.*, 45.

The fool doth think he is wise, but the wise man knows himself to be a fool.—Shak., *As You Like It*, V. i. 29.

The fool mars the sport. Pingui minerva.—Cl.

The fool of the family: make a parson of him.

See There is always.

The fool will only hearken to what pleases him.—Bacon, *Promus*, 230.

A fool receiveth not the word of understanding unless thou shalt say the things that are in his heart.—*Prov.*, xviii. 2, *Vulgate*.

"The forest is the poor man's jacket," it is said in the far North.—*Lancash. and Chesh. Antiquar. Notes*, p. 5. 1885.

The fortunate have* many friends.—Ad., 1622.

* Hath.—Cl.

The fortune of war. A la guerre comme à la guerre.

The fortune of the wars.—Rowley, *A Shoemaker*, v. 1638.

Far da soldai

Un buon pasto e cento guai.—Torr.

ENGLISH APHORISMS.

Because they come too late,
The foulest place is mete for their estate.

Bar., *Sh. of F.*, ii. 307.

The fox is the finder.—S., *P. C.*, i.

Col. Well, I must be plain; here's a very bad smell.

Miss. Perhaps, colonel, the fox is the finder.

Qui premier l'a sentu [un pet] l'a faict.—*Anc. Theat. Franc.*, i. 95.

Cf. To find guilty Gilbert where he had hid the brush.—
Armin, *Nest of Ninnies*. 1608.

He that hath most corrupt lungs soonest complains of the
unsavoury breath of others.—T. Adams, p. 193.

Ay rynniss the fox quhill he fute hes.—W. Dunbar, *Agst. Treason*;
Henryson, *Coun. of Beasts*. Quoted by Knox, *Hist. of Refn.*,
p. 40.

Ay rynniss the fox als lang as he fute has.—Henryson, *Parlt. of
Beastes*.

As long runs the fox as he hath feet*.—Ferg., 1641.

* Feet hath.—*Ib.*, 1675.

The fox will preach.—*Town. Myst.*, p. 10.

The fox's case must help when the lion's skin is out at the elbows.—
Nash, *Unf. Trav.*, B.

The fox's tail will serve to piece out the lion's skin.—Cod.

Craft, where strength doth fail,
And piece the lion with the fox's tail.

Wilson, *Andron.*, iv. 5.

The friar who asks for God's sake, asks for himself too.—(Sp.) E.

The furthest way round is the nearest way home.—Haz., 367.

The way to rest is pain;
The road to resolution lies by doubt,
The next way home's the farthest way about.

Quarles, *Embl.*, IV. ii., *Ep.*

Bettir is the hie gait nor the by-rod.—*Bann. MS.*

The game is not worth the candle*.

* Scandal. So *Punch* (1885) has wittily altered it.

Le jeu n'en vaut pas la chandelle.

Cf. The toll is more than the grist.

Whose play
Will scarce for candles and their snuffing pay.

Oldham, *Poems*, p. 133. 1684.

Like one that doth one candle burn
In seeking of another.—Taylor, *A Thief*.

These discoveries are not worth the candle.—*Gentn. Instructed*.
1704.

I gave myself to that exercise in hope to thrive, but I burnt
one candle to seek another, and lost both my time and
my travell.—Gosson, *Sch. of Abuse*, p. 41.

LEAN'S COLLECTANEA.

The gilt frame sets off the picture.—Ned Ward, *Nupt. Dial.*, II. ix.
1710.

The glass anes crazed will with the leist clap be cracked.—Max. Yr.
in Hen.

The glorious sheep saith to the goat, "Give me some of your wool"
(Vaunting).—Dr.

The glorious uncertainty of the law.

The gods send not corn for the rich men only.—Shak., *Cor.*, I. i. 205.

The Golden Age never was the Present Age.

The good will is all (Conatus).—Cl.

The good will is worth acceptance.

Dat bene, dat multum qui dat cum munere vultum.—Cl.

The goose-pan is above the roast.—Ferg.

The gorged hawk likes no lure.—Gasc., *Pos.* [*Wks.*, i. 96].

The grace of a gray bannock is in the baking of it.—K. An ordinary
thing set off to the best advantage looks well.—*Ib.*

The grace of God is worth a fair.—He.; Ho.

Propitius Deus optima hereditas.—Dr.

The grace of God is gear enough.—Ferg.

La. The old proverb is very well parted between my master
Shylock and you, sir: you have the grace of God, sir,
and he hath enough.—Shak., *M. of Ven.*, II. ii. 136.

"See, see," quoth Diogenes, "the grand thieves lead the petty thief
toward. Would God this word might not be without a lie."
Said of some public officers of Christentee, by whom sometimes
is trussed up and hanged on the gallows a poor silly soul that
has percase pilfered away ten grotes, where themselves, by
great pillage, bribery, or extortion, yea, and for a fair touch
by deceiving and beguiling their prince or the commonweal,
do grow daily and increase in wealth and riches.—Udall,
Er. Ap., III.

The grave's good rest when women go first to bed.—Rowley, *New
Wonder*, v. 1.

The gravest fish is an oyster, the gravest bird's an owl,

The gravest beast's an ass, and the gravest man's a fool.—Ry.

The great fish eateth up the small.—Dr.; Shak., *Per.*, II. i. 28.

Grandibus exigui pisces sunt piscibus esca.—W., 1568.

El pesce grande mangia il piccolo. 1530.

Serpens nisi serpentem comederit non fit draco.

Erasm., *Ad.*, 703.

For whan the net is throwen into the sea

The great fysshe are taken and the principall,

Whereas the small escapeth quyte and free.

Bar., *Sh. of Fo.*, i. 191.

The wolfe etes the shepe, the great fysshe the small.—Bar.,
Sh. of F., i. 101.

ENGLISH APHORISMS.

Every day well mayst thou se
That the great doth eat the small.

Bar., *C. of Lab.*, E.

But this hath bene sene forsooth, and ever shall,
That the greater fish devoureth up the small.

Bar., *Ecl.*, iii.

The great man is the spider, the poor man is the fly.—Cl.

The great object of life is not to know, but to feel.—Wise, *New Forest*.

The great put the little on the hook.—Cod.

The great to the grindstone the small's nose do hold.—Ds., *Ep.*, 386.

The greater bailiff, the sorer is his pain.—Bar., *Sh. of Fo.*, ii. 279.

The greater danger, greater honour still.—Rd. Flecknoe, *Epigr.*, p. 3.
1671.

[What said Puck?]

The greater knave the better luck.

[K.] Luther's *Table Talk*, tr. Bell, ch. 67. 1652.

The greater the poison, the greater* the medicine.

* *i.e.* the more powerful.

The greater the sinner, the greater the saint.

The greater the truth, the greater the libel.

The greatest artists are the greatest sots.—Defoe, *True-born Engl.*, ii.

The greatest crakers are not the boldest men.—Bar., *M. of G. M.*
(*Temp.*).

The greatest happiness of the greatest number*.—Bentham,
Wks., x. 142.

* Greatest number, Number One.—Bulwer-Lytton, *Money*. 1840.

The greatest man hath not the best provision, because his servants
will not inform him of the ways of selling to advantage.—
Fitzherb., *B. of Husb.*, f. 53. 1534.

The greatest sort of fish keep the bottom.—Breton, *Crossg. P.*, ii.

The greatest stroke makes not the sweetest music.—Cod

The greatest talkers are not always the wisest men.—Cl.

The greatest tochers make not the greatest testaments.—K.

See Haz., 182, "He that is needy."

Though for a season this shepherd bode a blast,

The greatest wind yet slaketh at the last.—Barc., *Ecl.*, iii.

The greedy man and the gileynour are soon agreed.—K.

The covetous man snatches at a good offer, which the cheat
makes meaning never to pay.—K.

The green profit is aye the best.—Hen.

The greener the hue, the fresher the water. Sea-water as it
evaporates becomes deep blue and afterwards reddish.—
Maury, *Phys. Geog. of Sea*, p. 26.

The grief of the head is the grief of griefs.—Ho.

The ground is a good scaffold (*Securitas*).—Cl.

A stage or pulpit were formerly called a scaffold.

LEAN'S COLLECTANEA.

The* guilty conscience needs no accuser.

* A.—*Moralists' Medley*. 1803; Matthew Bishop, *Life and Adv.*, p. 106. 1744.

Qui est coupable d'aucun mesfait,
Tousiours pense qu'on parle de son fait.

Meurier, *Colloques*, I. 4 r. 1558.

The hangman many a time mounts above his betters.—Rowley,
All's Lost by Lust, v. 1633.

Cf. Some think their feet be where their heads shall never come,
So thinks the hangman when he hangeth up some.—Ds., *Ep.*, 343.

The hangman's children come by couples.

Duke. Did any hand work in this theft but yours?

Mont. Oh yes, my lord, yes; the hangman has never one son
at a birth: his children always come by couples.—
Dek., *Hon. Who.*, II. v. 2.

So that concupiscence and cozenage go together; as that wicked-
ness of all others never goes but by couples.—T. Adams,
p. 1059.

The happy man cannot be harried.—K. *i.e.* Luck is all-powerful.

The happy medium.

Best is ever i-mete.—*Ancien Rivle*, p. 286 (Cam. Soc.).

Vertu

Git au milieu.

The hardest block

Comes soonest to a knock.—Melb., *Phil.*, Cc. 3.

The hardest step is over the threshold.—By.

Ce n'est que le premier pas qui coute.

The most difficult step is that out of doors.

. . . The hare, of whom the proverb goes,
Whose valour plucks dead lions by the beard.

Shak., *K. John*, II. i. 137. (Haz., 153.)

The hastiest man that is must wait while his drink is drawing.

See Haz., p. 374, "The king."

The hatred of a fool breeds wise men's love.—Taylor, *Wks.*, i. 40 l.

The heart knoweth his own bitterness.—*Prov.*, xiv. 10.

The heart's letter is read in the eyes.—Cod.

The heediest hen that is the puttock oft beguiles,

Such lambs do walk in wethers' fells, that lambs mistrust no guiles.
Gasc., *Gl. of Gov.*, iv., Chorus.

The hen egg goes to the ha'

To bring the goose egg awa'.

Spoken when poor people give small gifts to be doubly
repaid.—K.

The higher standing, the greater fall.—Cl.

The higher that the tree is, the greater is his fall.—Dr.

In highest rooms is greatest fear.—Bar., *Sh. of F.*, ii. 318.

Whoso clyme over hie he hath a foule fall.—*Cov. Myst.*, p. 385.

ENGLISH APHORISMS.

Who climbs too high seld falleth soft.—*P. of D. Dev.*, 138. 1576.

Quho clymmis to hycht, perforce his feit mon failt.—*Lyndsay, Test. of Papyngo*, 73.

Quho clymith most heych moist dynt hes of the wedder.—*Ib.*, 355.

The higher up, the sooner down.—*P. of D. D.*, 2. 1576.

The highest price you can pay for a thing is to ask for it.—*Landor.*

See Nothing costs.

Seneke says he hath not that thinge for nought

That beyeth it by speche or by prayere ;

There is no thing that is in the erthe wrought,

As he saithe, that is bought so dere.

Occleve, De Reg. Prin., 169.

Emere malo quam rogare.—*Erasm.*

Quel che si compra col grant merze è il maggior pretio.—*Bolla.*

The highest tree must fall at last.

The highest tree that ever yet could grow,

Although full fair it flourish'd for a season,

Found yet at last some fall to bring it low :

This old said saw is (God he knows) not geason.

Gascoigne, Barth. of Bath,

"The Reporter," *Wks.*, i. 109.

The holy man of God will be better with all his arrows about him.

(An Irish proverb.)—*Ho.*

The man of God is better for having all his arrows about him.—

Ho.

Thom. We are both undone if we disappoint her to-morrow : the

Angelica is jealous too : I find it, and how I shall bear

myself with her to-night, there is another trouble. One

business more will make me take my bow and arrows

and then lie down to sleep, with the proverb.—*Killigrew,*

Thomaso, II. iii. 8.

The honestest man, the worse luck.—*R.*, 1670.

See The worser.

The honestest mind, the sooner overcome.—*Chapm., Mayday*, ii.

The House [collectively] is wiser than any one in it.

The House of Commons is the best Club in London.

The House of Lords—a Hospital for Invalids.

The husband reigns, but it is the wife that governs.—*Punch.*

Le roi reigne mais il ne gouverne pas.

The ignorant is conceited that he flieth.—*Dr.*

The joy of the heart fairly colours the face.—*Ds., Ep.*, 224.

The kettle calls the pot black-arse.—*R.*, 1670.

The lead calls the oven burnt-arse.—*Cl.*

The pot calls the pan burnt-arse.—*Ib.*

The king and his staff

Be a man and a half.

R. D. Blackmore, Lorna Doone, ch. 54.

LEAN'S COLLECTANEA.

The King and Pope, the lion and the wolf. A proverb used in King John's time in regard of the great exactions.—Ho.

The king can do no wrong.—Ward, *Eng. Reform.*, i.

Cf. The law and right.

That kings can do no wrong we must believe.—Dryden, *The Medal*.

Rex non potest peccare.—*Law Maxim*.

El Rey nunca traidor, ni el Papa descomulgado.—Julian de Medrano, *Silva Curiosa*. 1583.

The king lies down,
Yet the world rins roun.

Cunnam., *Burns Gloss*.

The king may come to me yet, and when he comes he'll ride. *i.e.*
I'll get my revenge, and to a purpose, some day.—K.

The king may make a knight, but not a gentleman.

For make a carle a lord, and without any fable
In his inward maners one man styll shall he be.

Barc., *Sh. of Fo.*, ii. 98.

"A king may spille, a king may save,
A king may make a lord a knave,
And of a knave a lord also."—Gower, *Con. Am.*, vii.

The king never dies.

Le roi est mort! Vive le roi!

Rex nunquam moritur.—*Law Maxim*.

The King of France and twenty thousand men
Went up the hill and so came down again.

Cited by J. Taylor (W. P.),

Wonders of the West, as "sung by good fellows."

The king's highway is common to all.—Dr.

The kirk is ay greedy.—K.

The labourer is worthy of his hire.—*Luke*, x. 7; *1 Tim.*, v. 18;
Baret, *Alv.* 1580.

L'ouvrier est toutefois digne de son loyer.—Meurier, *Colloq*.

The lady's privilege—to get her back to the light.

Opposing lawyers also find an advantage in it, because their
aims are not betrayed by their countenance.

The lame tongue gets nothing.—C., 1636.

The last act crowns the play.—Quarles, *Embl.*, I. xv.

The last cry drowns the first.—Bishop Corbet, *Iter Boreale*.

Cf. One noise.

The last straw breaks the camel's back.

The law abhors perpetuities.—A. Yarranton, *Engd.'s Imprt.*, ii. 31.
1677.

The lawe and right doth no man wrong.—Caxton, *Reynard the Fox*,
ch. xxviii., p. 71.

Cf. The king.

ENGLISH APHORISMS.

The law intendeth the mind more than the deed.—*Ib.*

Cf. Haz., p. 350.

The law is made a nose of wax.—Dr.

The law is open [to all].—*Acts*, xix. 38.

“Yes,” said Sydney Smith, “and so is the London Tavern.”
Curat lex—the law is open.—T. Adams, *White Devil*
[*Wks.*, p. 38].

The law is the philosopher’s stone.—*Ib.*

The law must have its course.—B. E., *N. D. Cantg. Cr.*

The law must rule us, and not we the law.—Cl.

The laws go on the king’s errands.—(Sp.) E.

The leeful man is the beggar’s brother. *i.e.* the man who is ready to lend.—K.

The less cunning, the more truth.—Cl.

The less honesty, ever the more wit.—Chapman, *All Fools*, iv.

The less love, the better welcome.—Killigrew, *Par. Wedd.*, ii. 7.

The less play the better.—Ferg.

The levere child the more love bihoveth.—*P. Plow. Vis.*, v. 38, B.

See Haz., p. 109.

The liberal soul shall be made fat.—*Prov.*, xi. 25.

It was a saying of Dr. Cadogan’s that

The life of a man is not properly 70 but 90 years: 30 to go up, 30 to stand still, and 30 to go down.—Jonas Hanway, *Virtue in Humble Life*.

The life of the wolf is the death of the lamb.—Cl.

The lioness hath her bellyful once in seven years. An excessive mortality especially of women in childbed.—*N.*, VI. ix. 266.

The little flies are taken while the great ones escape.

Right as lopwebbes flyes smale and gnattes
Taken, and suffren grete flyes go.

Occleve, *Reg. Prin.*, 101.

The lone sheep’s in danger of the wolf.—Cl.

The longer forenoon the shorter afternoon.—He., *Dial.*, I. xiii.

The longer that a man stayeth in service the more fool he is.—Dr.

The longer that service is the bitterer.—*Ib.*

The longer we live the moe farlies* we see.—Ferg.

* *i.e.* wonders.

The longer we live the more we shall learn.—Nash, *Summers L. W. and T.* [H., *O. P.*, v. 159].

The longer a man liveth the more he may learn.—Fulwell, *Ars Adulandi*, C. 3.

The longer that one liveth the more he knoweth.—Dr.

Cf. Live and learn.

The longest night that is will have an end.—Wither, *A. S. and W.*, I. xvi., “Sorrow.”

LEAN'S COLLECTANEA.

The longest night will have an end. The comforting converse of
The longest day.

The longest teeth take all.—Torr.

The loud laugh that speaks the vacant mind.—Goldsmith, *Des. Vill.*,
122.

The love of money is the root of all evil.—M.; *1 Tim.*, vi. 10.

The love of the subject is the strongest pillar of the prince.—Dr.

The love of the subject is the safety of the king.—Cl.

The lower stone can do no good without the hyar*.—Horm., *V.*, 153.
* *i.e.* the upper millstone.

The maid's child is ever best taught.—Latimer, *Serm.*, v.

See Bachelors' wives.

The maiden who ventures to kiss a sleeping man wins of him a pair
of gloves.—Scott, *F. M. of P.*, ch. v.

The main post, cast the by away. Drayton quotes this as a proverb
amongst others in sonnet "As Love and I." (Gaming.)

The malady of folly is healed late or never.—Dr.

The maltman comes on Monday.—Ho.

When maltmen make us drink no firmentie.—Gasc., *St. Gl.*,
p. 79.

My master host unto the brewer gave me;

The maltman came on Monday, and would have me.

Taylor (W. P.), *Travels of XII Pence.*

The man shall have his mare again.—Shak., *M. N. D.*, III. ii. 463.

See Haz., p. 121.

The poor mare shall have his man again.—Copland, *Jyll of
Brentford's Test.*, l. 66.

Then all shall be set right, and the man shall, &c.—Dryd., *Love
Trium.*, i. 112.

No wonder their own plot no plot they think:

The man that makes it never smells the stink.

Dryden, Epilogue to N. Lee's *Constantine
the Great*, 34.

The man that once did sell the lion's skin

While the beast lived, was killed with hunting him.

Shak., *H. V.*, IV. iii. 93.

The man that sits on the bank always hurls well.—(Irish) Trench,
On Prov.

The many fail: the one succeeds.—Quoted by Tennyson, *The Day-
Dream* ("The Arrival").

The master hath still one trick more than he teacheth his scholar,
as the fencer said.—T. Adams, p. 1231.

The master makes the house to be respected, not the house the
master.—(Sp.) E.

The master takes the ship out, but the mate brings her home.

ENGLISH APHORISMS.

It is an old custom that on the first night of the outward passage the starboard watch should take the first four hours on deck, and on the first night of the homeward passage that the larboard watch should do the same.—Dana, *Seaman's Frd.*, II. i.

The master's footsteps fatten the soil.—Ho.; Smyth, *Berk. MSS.*

The master's foot is the best foulzie*.—K.

Cf. Haz., 377. * Dung, gooding.

The best compost for the lands
Is the wise master's feet and hands.—Herrick.

“The meal cheap and the shoon dear,”

Quoth the sowter's wife, “that would I hear.”—K.

The middle way is the golden way.—D. Rogers, *Matrl. Hon.*, 296.

Imparity doth ever discord bring:

The mean the music makes in everything.

Herrick, ii. 279.

Cf. Medio tutissimus ibis.

The milk of asses makes men fat.—Tatham, *Scot. Fig.*, ii.

The mind is the man.—D. Rogers, *Naaman*, p. 163. 1642; Seneca, *On a Happy Life*, ch. i.

Mens cujusque is est quisque.—Cic., *Somn. Scip.* This motto is placed over the Pepysian Library, Magdalen College, Cambridge.

As the mind is, so is the man.—T. Adams, *Wks.*, p. 92.

The miserable man makes a penny of a farthing, and the liberal of a farthing sixpence.—Cod.

The miser's purse

Is his curse.

Argent à l'avare est suplice

Au pauvre sage benefice.—Vodroephe.

The mo appelen the tree bereth, the mo sche boweth to the folk (Humility).

Come le spiche più son cariche più s'humiliano.—Torr.

È mal fidarsi di villano

Chi va vestito di Baracano

Come disse la zia: Il villan

Viene sempre con disegno in man.—Torr.

(A grey stuff for summer wear, and which resists water like camblet.—Torr.) The English say, “Mutton taffety.”

The mo cuntreinen the wers.—*Harl. MSS.* 3362.

Cf. There's craft.

The moon directs more than the sun (Uxor).—Cl.

The more a man knows the less credulous he is.—(It.) E.

The more angels, the more room for them.

The more bookish, the more blockish.—*P. Rob.*, Mar., 1712.

The more careless, the more modish.—S., *P. C.*, i.

LEAN'S COLLECTANEA.

The more common the good, the better it is.—Harland and W.,
Lancash. Legds. 1873.

The more courtesy, the more craft.—Cl.

See Full.

The mair dirt

The less hurt.—Hen.

This is often said of street and hunting accidents.—Surtees,
Hanlley Cross, ch. 32.

The more honour we have, the more we thirst after it.—(Sp.) E.

The more humble, the more honourable.—Cl.

The more honourable, the more humble.—Dr.

The more noble, the more humble.—*Ib.*

The more knaves, the worse company.—*Four Elem.* 1519 [H., O. P.,
i. 35].

[The] more knaves in a company, the worse they be.—Tusser,
Huswif., p. 11.

He's like Marten,

The more knave the better fortune.—(Fr.)

The more knaves the merrier.—*Respub.*, iii. 5. 1553.

Three knaves in a leash is good at nale*.—*Hickscorner* [H., O. P.,
i. 166].

* A drinking bout.

The more master wears no breeches.—Cl.

The more mischief, the better sport.—K.

The more noble, the more humble.—Dr.; R., 1670 tr.

The more one spends, the less one puts in one's will.—Torriano. 1666.

The more servants, the worse service.

Quando hombre tiene muchos criados, unos por otros, nunca
hazen cosa a derechos (Do things in the right way).—
Percival, *Span. Gram.* 1599.

The more sorrow, the more meed.—*Int. of Yo.* [H., O. P., ii. 27].

The more spaniels, the more game (in hawking).—Aubrey, *N. H. of
Wilts.*

The more there's in't, the more there's on't*.—S., P. C., i.

* i.e. of.

The more we stir a turd, the worse it will stink.—He; C., 1614;
Goss., *Sc. of Ab.*

Cf. B. Jon., *Mag. Lady*, iv. 2.

Res satis est nota foetant plus stercora mota.—W., 1586.

Moves camarinam.—W., 1616.

The more ye tramp in a turd, it grows the broader.—Ferg.

Piu vi si ruga ne' stronzi piu spuzzano.—Torriano.

'Tis a foul business—the more you stir it, the worse 'twill be.—
Wilson, *Cheats*, v. 2. 1663.

The more you stir it, the worse it stinks.—Cl.

The more men stir in it [tobacco], the more 'twill stink.—Taylor,
Praise of Hempseed.

ENGLISH APHORISMS.

The more you look at it, the less you 'll like it.

The mother is a matchless beast. Spoken of her tender affection.—K.

The mother of mischief is na mair nor a midge wing.—Ferg.

The mother of mischief is no bigger than a midge's wing.

Lis minimis verbis interdum maxima crescit.—K.

Woman still is mischief's mother.—Cotton, *Joys of Marriage*.

The mother would never seek her daughter in the oven, had not herself been there first.—Cl.

The matron of the cloister would never have sought the nun in the vault if she had not been there herself.—T. Adams, p. 193.

Qui fuit in furno socium sibi quærit in illo.—W., 1586.

Patrum in natos abeunt cum semine mores.—Cl.

The mother's breath is ay sweet.—K.

The mother's side. *See* The woman's.

The mouse will not nestle in the cat's ear.—Ho., p. 24.

See Haz., p. 246.

The narre even the more beggars. Spoken jocosely when more people come into company.—K.

The naturally neat

Will aye be feat.—Cunm., *Burns Gloss*.

The naughty child is better sick than well.—Cod.

The near in blood, the nearer bloody.—Shak, *Macb.*, II. iii. 139.

Cf. A man's foes shall be they of his own household.—*Matt.*, x. 36.

The newest thing's not always truest.—Cl.

The news grow cauld

That slow tongues unfauld.

Cunm., *Gloss to Burns*.

The next time you dance, know whom you take by the hand.—K.

Advice to those who have been outwitted.

The* nimble ninepence is better than the* slow shilling. Quoted by E. G. Ld. Derby† as a Lancashire proverb. Taylor (W. P.) in his *Travels of XII Pence*, 16, speaks of the coin "Nine-pence (three-quarters) with his Harp."

* A.—N., I. iv., 234. 1851.

† Edward George, 14th Earl, 1799-1869 —ED.

The nobleman the spider, and the peasant is the fly.—Dr.

The offender never pardons.—Cod.

The old cat slaps more than the kitting.—Ho.

The old coachman loves the crack of the whip.—(Eng.) K.

The old fashion is best.—Lyly, *M. Bomb.*, ii. 1.

The old way is the best.—Dr.

Stare super vias antiquas.

Chi lascia la via vecchia per la nuova

Sa quel che lascia, non sa quel che trova.

LEAN'S COLLECTANEA.

The older the wiser.—Cl.

En vieillissant on appront tousiours quelque chose.—Cordier.
1538.

The older we grow
The more we shall know.

The older the worse*, like my old shoes.—Cl.

* Worser.—Ad., 1622.

The only cure for grief is action.—G. H. Lewes.

The only way to have a friend is to be one.

The other side of the road always looks cleanest.—Pol.

The ööler* may dwell in the ööd† as well as the kite, tho' maybe
he does fly a bit higher. *i.e.* I have as much right here as
you.—Jackson, *Shropsh. Folk Lore*, p. 590.

* Owl.

† Wood.

The parson gets the children.—Killigr., *Par. Weddg.*, ii. 3.

Souvent par gens mariés

Prestres et gens d'armes ne sont aymés.—Nuñez. 1555.

The patient man is always at home.

The peacock is proudest of his fair tail.—*Scholeho. of Wom.*, 13.
1541.

Do like the peacock for thine avail,
Look on thy feet and down with thy tail.

"Impeachment of Wolsey," 1528
[*Ball. from MS.*, i. 253].

Thou art for pride a peacock which doth loathe
To look upon her legs; then Lucius why
Look'st thou on thine, they being crooked both.

Ds., Sc. of F., p. 93.

Thus with the peacock I beheld my brain
But never saw the blackness of my feet.

Rowley, *B. of Merlin*, iv.

The penny in pocket is a good companion.—Ho.; Haz., 314.

[The] peple's voice is Goddes voice, men seyne.—Occleve, *De Reg. Prin.*, 1412 (Roxb. Club), p. 104.

See *Vox Populi* in Haz.

The people have nothing to do with the laws but obey 'em,
And nothing to do with the taxes but pay 'em.

The philosopher can be merry without a fiddle, as one of them told
the musicians that philosophers could dine and sup without
them.—T. Adams, *Wks.*, p. 1091.

The physician oweth all to the disease and the disease nothing to
the physician.—Dr.

Cf. He can ill.—Haz., 155.

The piper wants meikle that wants the nether chafts*.—Ferg.
i.e. the chops or jaw.

The plain fashion is best.—He.

Plain fashion is best.—Holinshed, *Index*. 1586.

ENGLISH APHORISMS.

The plainest way hath the surest footing.—Dr.

The plaster must not be greater than the wound.—*Ib.*

The pleasures of the mighty are the tears of the poor.—*Ib.*

The pleasures of the mighty are obtained by the tears of the poor.—Richardson, *Clar. Har., Lett.* 63.

The point of honour is to do your duty.—Duke of Wellington, in reference to the Spanish “pun d'onor.” Quoted by Lord Kimberly and applied to Transvaal peace, 31/3/'81.

The political future is to be found in the opinions of the men now between 20 and 30 (years of age).

The poor always ye have with you.—*John*, xii. 8.

Quando pobre, franco, quando rico, avaro.—Nuñez. 1555.

What the poor are to the poor none know but themselves and God.—Dickens.

The poor have few friends.—Dr.

For þere are ful proud-herthed men · paciente of tonge
And boxome as of berynge · to burgeys and to lordes
And to pore people · han peper in the nose.

P. Plow. Vis., xv. 195, B.

This makes good the ordinary remark here, viz. that—

The poor are always poor.

It is very plain when wages were cheap and low and provisions high and dear, the poor were not poorer than they are now; and now wages are higher and provisions so much lower than it was then, yet the poor are not richer now than they were then; *i.e.* because they won't work and save when wages are high, but live from hand to mouth.—Defoe, *Behaviour of Servts.*, p. 88. 1724.

The poor man's tale long a-telling.—Ho., *Br. P.*, p. 18.

The poorest always find someone poorer to relieve.

The poorest is proudest when she cometh to honour.

Qui semel ancilla nunquam hera.—Ad., 1622.

The post of honour is the post of danger.—Hen.

The pot calls the kettle “black arse.” *i.e.* when one person accuses another of what he is guilty himself.—By.

The pot calls the pan “burnt-arse.”—Cl.

Ill may the kilne call the oven burnt-house.—*Ib.*

The kiln calls the oven burnt-hearth.—*Ib.*

Dixo la sarten “a la caldera.” Tirte alla, cul negra.—Nuñez.

The lead calls the oven burnt-arse.—Cl.

The pot* so long to the water goeth till at the last it cometh home broken.—He.; *Bk. of Knt. of La Tour de Laundry*, c. 1450.

* Pitcher.—R. Edwardes, *Dam. and Pyth.*, 1571; W., 1567.

A pot may goo so longe to water that at the last it cometh to broken hoom.—Caxt., *Rey. Fox*, ch. xxviii.

See Haz., p. 339.

Tant va le pot à l'eaue que l'anse y demeure.—Cordier. 1538.

See *N.*, VIII. v. 255.

Quo longe geþ þet pot to the wetere þet þit comþ to broke hom.
—*Ayenbite of Inwyrt*, 1340 (E.E.T.S.), p. 206.

Often goes the pitcher to the well*, but at last it comes broken home.—Cl.

* Dike.

Tempus omnia revelat.

The pitcher went so oft to the well that at last 'tis crackt.—
S. Wesley, *Maggots*, p. 65.

The potter, blacksmith, singing-man
Nor beggar brook each other can.

R. Whitlock, *Zootomia*, p. 452.

καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτωνι τέκτων,
καὶ πτωχὸς πτωχῷ φθονεῖ, καὶ αἰοῖδὸς αἰοιδῷ.

Hesiod [*Works and Days*, 25.—ED.].

The prayers of the wicked won't prevail.—S., *P. C.*, ii.

But thou sayest they are wicked men that will curse, and God
will not hear the wishes of the wicked.—T. Adams, p. 723.

The present company being always excepted (from the sting of
censorious remarks).—Scott, *Rob Roy*, ch. xi.

The pride of the rich makes the labours of the poor.—Cl.; Breton,
Crossg. P., i.

Non omnis fert omnia tellus.—Cl.

The Prince of Darkness is a gentleman.—Shak., *K. Lear*, III. iv. 139;
Suckling, *Goblins*.

The proof of gold is fire; the proof of a woman is gold; the proof
of a man, a woman.—(Amer.) Mair.

The punishment must not be greater than the fault.—Dr.

The race is not to the swift nor the battle to the strong.—*Eccles.*,
ix. 11.

The rage of a wild boar is able to spoil more than one wood.

Valet ima summis mutare.—Cl. (Potentes.)

The receiver makes the thief.—Cl.

If there were no receivers there would be no thieves*.—Cl.

* Thief.—T. Adams, *Wks.*, p. 193.

Where be no receivers there be no thieves.—He.

No ay ladron sin encubridor.—*N.*, 1555.

See No receiver and There is no thief.

A receiver upholds a thief.—T. Adams, *White Devil (Works)*,
p. 57.

The receiver's as bad as the thief.—R., 1670.

The redder gets aye the worst stroke in the fray.—(Scot.) Whately,
Common Place Book.

The reek of my own house is better than the fire of another's.—K.
Patriæ fumus igne alieno luculentior.

ENGLISH APHORISMS.

The remedy is* worse† than the disease.—Dr. ; Dryden, *Tr. of Juv.*, xvi. 32 ; Bacon, *Ess.*, xv. "Of Sedition" (last line) ; D. Rogers, *Mat. Hon.*, 198.

* Proves.—John Wilson, *Andron.*, iv. 2. 1664. † More uneasy.—By.

Hence arose the proverb, Many remedies are worse than the diseases themselves.—D. Rogers, *Naaman*, p. 587.

And in the purchase of our peace,
The cure was worse than the disease.

Herrick, iii. 153 ; Id., *Dirge of Jephthah's Daughter*.

The remembrance of past sorrow is joyful.—Cl.

Jucundi anteacti labores.—Cl.

The rich have more need of the poor than the poor have of the rich.

Soit tost ou tard, ou pres ou loing

Le riche a du povre besoing.—Cordier. 1538.

The rich man's sickness. What is that ? Forsooth, the gout, which many gentlemen be turmented withal.—Bullein, *B. of Def.* [*S. and Chir.*, f. 61]. 1562.

The rich and mighty man though he trespase,
No man seithe ones that blak is his eye.

Occleve, *De Reg. Prin.*, p. 102.

The right divine of kings to govern wrong.—Pope, *Dunciad*, iv. 188.

Rey por natura,

Papa por ventura.—Nuñez. 1555.

See Haz., p. 50 and 332.

The right saddle must be set on the right horse.—Dr.

The ring fits not every finger.

The river never rises higher than its source.—(Amer.) Cowan, *Sea Pr.*

The rod breaketh no bones.—Cl. ; Dr.

The ruling passions [s] strong in death.—Pope, *Mor. Ess.*, i. 263.

Warton says Roscommon.

The rush-bush keeps the cow.—Jam.

Jhone Upeland bene full blyith, I trow,

Because the rysche bush kepis his kow.

(James I.) Lynds., *Compl. to King*, 407.

James V. had made such an example of thieves by executing speedy justice that it was a common saying that "He made the rush-bush keep the cow."—Chalmers' n.

The schoolmaster is abroad in the land.

The sea and the gallows refuse none.—Ned Ward, *Trip to N. Engd.*, ii. 169.

The kirk-garth, like the gallows and the sea, receives all without asking gestions.—Brogden, *Linc. Proverbs*.

The sea hath fish for every man.—C., 1636.

There are as good fish in the sea as ever were caught.

Plenty more fish in the sea as good as those that came out of it.

The sea is God's pool.—Dr.

LEAN'S COLLECTANEA.

The sea is richer than the land.—Swift, *The South Sea Project*.

The second fall in sickness is ever most dangerous.—Max. Yr., *MS.*
1586 in Hen.

The second wives are commonly best beloved.—Dr.

The secret of wealth lies in the letters SAVE.—Christy.

The sharpest wit has the shortest life, saith Tittleman.—Melb., *Phil.*,
U. 2.

The shorter follies are the best.—Dr.

Les courtes maladies et follies sont les meilleures.—Meurier. 1558.

The shortest line's the straightest.

The silliest strake

Has the loudest hech*.

* Exclamation. Cunnm., *Burns Gloss.*

The silver key

Will make the organs play.

Bagford Ball., i. 27. 1705.

One spake unhappily: "I have a key in my pocket," saith he,
"that will pass me in all countries." He meant his purse.

—T. Adams, p. 578.

These keys open all doors.—Killig., *Thomaso*, II. iv. 11.

The simple man is soon deceived.—Dr.

The simple* man's the beggar's brither.—Ry.

* Leeful.

The sins of offenders are the strength of tyrants.—Cod.

The sins of your youth do echo.—Torr.

The smallest donations thankfully received, or Thankful for small
mercies.

The smallest hair has its shadow.—Publili Syri, *Mimi*, quoted by
Lodge, *Wit's Mis.*, p. 22.

Il n'y a si petit buisson qui ne porte ombre.—Cordier. 1559.

The smoke of a man's own country is much clearer than the fire in a
strange country.—Tav., f. 6, v^o. 1539.

The smoke of a man's own house is better than the fire of
another.

Patriæ fumis igne alieno luculentior.—Lucian; Dr.

The smoke of Charren. A proverb relating to a wife who had beat
her husband, and he going out weeping said "it was for the
smoke his eyes watered."—Ho.

The snite

Need not the woodcock betwite.—P. in R., 1678.

This refers to the varieties of fools called by these names.

The soft word the loud stilleth.—Gower, *Conf. Am.*, vii.

Cf. A soft answer turneth away wrath.—*Prov.*, xv. 1.

The son full and tattered, the daughter empty and fine.

The sons of parsons are not often good for much.

And Erasmus has recorded, "Heroum filii noxæ."—*Adag.*, 204.

ENGLISH APHORISMS.

There goeth a common report, no less uncharitable than untrue, yet meeting with many believers thereof, as if clergymen's sons were generally signally unfortunate, like the sons of Eli—Hophni and Phineas, dissolute in their lives and doleful in their deaths.—F. W., ch. xx. Fuller admits that often they are "old men's children," their fathers having held College Fellowships and married late in life, and therefore in childhood neglected or cockered by parents.

The song is nought that is not merry.—*P. of Byrdes*, 60.

And whoso no better song can
Maketh little cheer to ony man.

The sore arm must have the scarf, the sore leg the bed.

Pharmaca nascenti sunt adhibenda mali.—Cl.

See A damaged leg.

The sothe is noight to laine*.—Hill.

* Conceal.

The souter gave the sow a kiss :
"Humph!" quoth she, "it's for a birse".*—K.

* Bristle.

The stick is the surest peacemaker. Baston porte paix.—S., *Sc. Sp.*

1549.

No ay tal razon

Como la del baston.—Nuñez. 1555.

The still sow eats up all the draff*.—He.; Cl.; Shak., *M. W. W.*, IV. ii. 93; E. Guilpin, *Skialetheia*, Ep. 69; *Tom Tyler and His Wife*, p. 15. 1598. * Draught.—By.

La oveja mansa mamma su madre y agena.—Bacon, *Promus*, 611.

The sting is in the tail.—Fuller, *Worthies*, p. 83.

The sting of the libel is in its truth.

The stricken deer withdraws himself to die.—Melb., *Phil.*, Y. 2.

Cf. Shak., *Ham.*, III. ii. 265.

The strippin's* o' the cow an' the foremilk† o' the taypot.—*P. Robbin's Ollmk.*

* Last drawn in milking.

† First after calving.

Cf. The first of the tea.

The subject's love is the king's life-guard.—K.

The subject's riches is the king's power.—By.

The sun is larger than it looks. Eastern proverb quoted by Canon Liddon at St. Paul's, 1/12/78.

The sun, moon, and seven stars are against him.—Dr.

The sun seeth all things, saith the proverb. Sol omnia videt ac revelat.—Udall, *Er. Ap.*, p. 344, repr.

The swete cymball is no pleasour to an ass.—Bar., *Sh. of F.*, ii. 257.

The sweeter the violet, the more he bends to the ground.—Grange, *G. A., H.*, 11.

The sweetest wine makes the sharpest vinegar.—Cl.

Guardati dal aceto di vin dolce.

LEAN'S COLLECTANEA.

The sword doth not destroy heresy.—Dr.

The sword must not rust in the scabbard.—*Ib.*

The tailor makes the man.—B. Jon., *St. of N.*, i. 1.

2nd Cit. They say that we tailors are things that lay one another and our geese hatch us.—B. and F., *Cup. Rev.*, iv. 4.

The tale is ill may not be h[e]ard.—Mont., *Ch. and Sl.*, 49.

The tap's a thief.—Ho.

Cf. There is no trusting a woman nor a tapp.—Bacon, *Promus*, 526. 1594.

The tears of a woman wash away her displeasure.—L. Wright, *D. of Duty*, 13.

The tears of age are lamentable.—Breton, *Crossg. P.*; Cl.

The teeth bite hardest that are not seen.—W. Scott.

The tender mercies of the wicked are cruel.—*Prov.*, xii. 10.

The thief doth fear each bush an officer.—Shak., *3 H. VI.*, V. vi. 12.

A thief mistakes every bush for a true man.—Nash, *Unf. Trav.*, N. 4.

“Tush! thou art like a thief that thinks every tree a trew man.”
—Melb., *Phil.*, Y. 2.

The thief-like, the better soger*.—Ry.

* Soldier.

The thing that's done is na to do.

The thing that is fristed* is not forgiven.—Ferg.

* *i.e.* postponed.

Cf. Forbearance is no quittance.

The thing that lies na in your gate breaks na your shins.—Ry.

The thengs that wives hains, cats eat. What is too niggardly spared is often as widely squandered.—K.

The third of November the Duke of Vandosm was under water,
The fourth of November the Queen was delivered of a daughter,
The fifth of November we were like to have a great slaughter,
And the sixth of November was the day after.—Ho.

The thrush when he pollutes the bough
Sows for himself the seeds of woe.

i.e. produces the mistletoe, of which bird-lime is made.

Turdus ipse sibi cacat malum.—Swan, *Speculum Mundi*, p. 246. 1665.

The tide never goes out so far but it always comes in again.—(Corn.)
N., III. vi. 494.

The tide will fetch away what the ebb brings.—Cod.

The times is come to a pretty pass

When a man mayn't wallop his own jackass.—Ch.

T' tytter up, help t'other up. The old Yorkshire adage, alluding to two wagoners ascending a hill.—*Gloss. to Townley Myst.* (Surtees Soc.), art. “Tye” (quick, soon).

ENGLISH APHORISMS.

The tod keeps ay his ain hole clean.—Ry. Applied to bachelors who keep women-servants, whom they ought not to meddle with.—K.

Cf. The fox preys, p. 369.

The tod never sped better than when he went his own errand.—K.

The tod's bairns are ill to tame.—*Ib.*

The town is no grange (Solitudo).—Cl.

The trapping of the president's horse
Is more than half i' th' government o' the city.

Wilson, *Andron.*, iv. 2.

The tribe of Levi must have no mind to the tribe of Gad.—
T. Adams, *Wks.*, p. 68. 1629 ("Heaven and Earth Reconciled").

The truest jests sound worst in guilty ears.—R., 1670, tr.

The truth is no slander.

But I had better slaunder them truly, which is no slander,
indeed, than flatter them falsely as thou doest.—Melb.,
Phil., N. 3.

The truth shows best being naked.—Taylor, *Watermen's Suit*.

The unexpected always happens.

Or, Nothing is certain but the unforeseen.—Froude, *Oceana*, Pref.

Cf. Quand on ne s'attend à rien, la moindre des choses
surprend.

It is ful fair a man to bere him evene,
For al-day meteth men at unset stevene.

Chau., *Kn. T.*, 665.

The use commends the virtue.—T. Adams, *Wks.*, p. 997.

The vale best discovereth the hill (A proverb more arrogant than
sound.—Bacon, *Adv. of Learn.*, II. xxi. 7.); Id., *Ess.*, Of
Followers and Friends; Id., *Promus*, 145.

Si mons sublimis, profundior est tibi vallis.

Je höher berg, je tieffer thal.—Gartner, *D. P.*, ii. 50.

The veriest asses hide their ears most.—Cl.

The voice is the best music.—Cl.

The vust bird, the vust yes*.—[W. of E.] Jennings.

Cf. The early bird. * Earthworm.

All things are lawful to their end: That war
Is just that's necessary, and those arms religious
Where a man cannot well be safe without them.

J. Wilson, *Andron.*, iii. 1.

The water floweth when it is at lowest ebb.—Melb., *Phil.*, B. b. 4.

The water will never waur the widdie*.—K.

* *i.e.* cheat the halter.

Cf. He that is born.—Haz., p. 182.

The way to get on in the House of Commons is to take a place
and sit there. (A saying of Peel's.)—Bagehot, *Memoir of*
Jas. Wilson.

LEAN'S COLLECTANEA.

The way to heaven is as ready by water as by land.

Lord Essex told them they deserved to be sewn into a sack and thrown into the Thames. "Threaten such things to rich and dainty folks, which have their hope in this world," answered Elstowe gallantly. "We fear them not; with thanks to God, we know the way to heaven to be as ready by water as by land."—Stow's *Annals*, p. 562.

This expression passed into a proverb, although the words were first spoken by a poor friar; they were the last which the good Sir Humfrey Gilbert was heard to utter before his ship went down.—Note to this passage, Froude, *Hist. of Engd.*, i. 386.

The whole piece or nothing.—Killigrew, *Thomaso*, I. ii.

Cf. The whole hog or none.

The wholesomest way to get a good stomach is to walk on thy own ground.—Ho.

The wife's [ay] welcome that comes with the crooked oxters*.—K.

* Armpit, arm. *i.e.* a portion under her arm.

The window opened more

Would keep the doctor from the door.—Cl.

The wise hand doth not all which the foolish tongue saith.—E.

The wise man changes his opinion, the fool never.

The wiser, the waywarder.—Shak., *As You Like It*, IV. i. 143.
(Said of wives.)

The wisest man may be overseen (Imprudencia).—Cl.

The wisest men have most fools to their children. Heroum filii noxæ (Er.)—Tav., f. 58, r^o. 1552.

The wisest people make mistakes sometimes. Yes, but they don't acknowledge them.

The wolf chooseth him for her make

That hath or doth endure most travail for her sake.

Lyly, *Euph.*, p. 97.

The wolf goeth to Rome, and there leaveth his hairs, and not his manners.—Dr.

The wolf loseth his teeth, but not his memory.—Dr.

The wolf shiteth wolfe.

Sub molli pastore · lupus lanam cacat, et grex

In-custoditus · dilaceratur eo.—*P. Plow. Vis.*, x. 264, C.

Under a shepherd softe and necligent,

The wolf hath many a sheep and lamb to rent.

Chau., *Phisiciens T.*, 12035.

A mol pasteur lou lui chie laine.—(Fr.)

See Kemble, *Sal. and Sat.*, pp. 46, 54, 63.

The woman that deliberates is lost.—Addison, *Cato*, iv. 1.

The mother's side's the surest.—Middn., *M. Diss. b. Wom.*, i. 4;
Id., *Michs. Term*, i. 1; *Id.*, *Phænix*, i. 6.

ENGLISH APHORISMS.

If the old and trite proverb be true that the woman's side is the surest, and that the child followeth the womb.—
E. Hall, *Chron.*, 1548, p. 101, repr.

(See my notes on succession through mother.)

All the world's a stage,

And all the men and women merely players.

Shak., *As Y. L.*, II. vii. 139.

Cf. Shak., *M. of V.*, I. i. 78.

This life is a certain enterlude or play. The world is a stage full of change everie way: every man is a player withal.

—With., f. 69. 1599.

“Totus mundus agit histrionem” is said to have been the motto over the Globe Theatre. It is from a fragment of Petronius.

The world's a wide place*.—S., *P. C.*, ii.

* Parish.—Ho., *Br. P.*, p. 12.

The world is wide.—Torr.

The world is bound to nae man.—Ry.

The world is but a little place, after all; or, The world is round.
Spoken when two casually meet, and find that they have many mutual friends.

The world is come now to “What will ye give me?”—Ad., 1622.

The world is full of knaves.—Cl.

The world is naught.—*Ib.*

The world is the world.

See A wise man.

The world may turn topsy-turvy in an hour.—Cl.

The world stands not always at a stay;

The weather has many forwards* in a day.

* *i.e.* promises. See Hill.

Cf. March many forwards.

Nunc pluit et claro nunc Jupiter æthere fulget.—W., 1616.

The world still he keeps at his stave's end

That need not to borrow and never will lend.

Ds., *Ep.*, 177.

The world he holdeth at the stave's end

That needeth not to borrow nor nothing will lend.—Dr.

The world will not be always at one stay.—Dr.; Cl.

The worse, the better thought on; the better, the worse spoken on,
ever amongst women (*i.e.* of men).—*Sir G. Goosecap*, ii. 1.

The worser man, the better luck.—Dr.

See The honestest.

It is an old proverb, The more wicked, the more fortunate.—

Latimer, *Third Sermon on Lord's Prayer*.

Quo sceleratior eo fortunatior: the more wicked, the better luck.—Id., *Last Sermon. Ed. VI. (Works)*, 1280.

LEAN'S COLLECTANEA.

- What says pluck ? [1660
 The worser knave, the better luck.—Tatham, *The Rump*, iii.
 The worst can fall
 Is but a denial.—Ho.
- Lysander*. I'll observe court rules :
 Always the worst goes foremost.
 Massinger, *Old Law*, iii. 2.
- i.e.* is produced and put forward first, as the lowest in rank
 is in a procession.
 The worst
 Is at first.—Wr.
- Ce n'est que le premier pas qui coûte.
 The worst is good enough to lose.—Dr.
 The worst of all vices is ad-vice.
 The worst part is within.—Cod.
 The worst people have most laws.—*Ib.*
 The worst spoke in a cart breaks first.—R., 1678.
 The worst use you can put a man to is to hang him.—[E. of Clarendon], *Reliq. Wotton*, p. 201.
- The worst use you can put a man to is to make a soldier of him.
 The worst workman hath the best chip-axe or tool.—W., 1586.
 The worst world that ever was, the maltman got his sack again.—K.
 It is hard to lose our goods, and the bag that held them.
 The worst world that ever was, some man wan.—Ferg.
- The worth of a thing
 Is what it will bring.
 See Haz., p. 36.
- The wrong-doer never forgives.
 See Haz., p. 176.
- Chi offende, perdona mai.
 Proprium est humani ingenii odisse quem læseris.—Tacitus [in
Agric., c. 42.—Ed.].
- Them 'at loves the dunghill sees no moles in it.—*P. Robbin's Ollmk.*
 Them that will mind the world to win,
 Must have a black cat, a howling dog, and a crowing hen.
 [Mrs. Lubbock], *Norf. Arch. Jo.*
- Then was then, but now is now.
 Cf. Haz., p. 300.
- Then 's then, but now 's now.—Spu.
- There are a great many asses without long ears.—(It.) E.
 There are black sheep in every flock.
 There are few things in which a man may be more innocently
 employed than in making money.
 There are many fair words in the marriage-making, but few in the
 tochergood paying.—Ferg.
 Cf. Haz., p. 88, Between promising.

ENGLISH APHORISMS.

There are many ways of dressing a calf's head (*i.e.* of showing your folly). At the Calf's Head Club it was served in every imaginable guise.

There are more advocates than lawyers.—Dr. More beards than learning.

There are more married than keeps good houses.—K.

There are more parsons than parish churches.—Northall, *F. Phr. of F. C.*

There are more places than parish churches.

Cf. Haz., p. 392.

There are . . . and . . . *i.e.* different sorts and qualities of the thing mentioned.

Il y a fagots et fagots.—Mol., *M. M. L.*, i. 5.

Il y a gens et gens trov.—*Comuns*, 15th cy.

There are no longer any children nowadays. This was said 200 years ago: Ah! il n'y a plus d'enfans.—Moliere, *Mal. Im.*, ii. 2.

There are none poor, but those whom God hates.

Cf. The blessing of the Lord maketh rich.—By.

There are only twenty-four hours in the day. Against those who attempt too much.

There are spots even in the sun.

There are thirty and two good bits on a shoulder of veal.—S., *P. C.*, ii.

There are two enoughts, and you have got one of them.—K. *i.e.* big ~~and~~ and little, or full and empty enough.

There are two kinds of fools in the world: those who give advice unasked for, and those who do not take it when offered.

The first part of wisdom is to give good counsel, the second to take it, and the third to follow it.—Ho., *Fam. Lett.*, IV. xiii.

There are two sides to every question.

Ogni dritto ha il suo roverso. 1530.

"What you work for," interrupted my sister.

"Why you don't seem willing to undertake any work; you will not wash, nor scour, you cannot dress a dinner for company, you are no needlewoman, and our little house of two rooms on a floor is too much for you. For God's sake what can you do?" "Madam," replied she, "I know my business and don't fear a service."—Defoe, *Everybody's Business*, p. 20. 1725.

There is a proverb among the working people that—

There are two sorts of bad masters: those that pay beforehand and those that never pay at all; and both they say make bad servants and never should have their work well finished.—Defoe, *Behav. of Servts.*, p. 104. 1724.

There are wheels within wheels.—Johnston, *Chrysal*, ii. 196. 1762; R. North, *Lives of N.*, ii. 65.

Cf. Their work was as it were a wheel in the middle of a wheel.—*Ezek.*, i. 16.

LEAN'S COLLECTANEA.

There came never ill of good advisement.—K.

There grows no grass at the market cross (barrenness of prostitutes).
—K.

There is a differ betwixt the piper and his bitch.—Ry.

There is a difference between a being and a well-being, betwixt a life
and a welfare.—Dr.

There is a difference between a man and a mule.

Beat. . . . So that if he have wit enough to keep himself warm,
let him bear it for a difference between himself and his
horse.—Shak., *M. Ado*, I. i. 56.

He'd undertake to prove by force
Of argument a man's no horse.

Butler, *Hud.*, I. i. 71.

3e haif nae feil for to defyne,
Thoch 3e haif cunning to declyne,
A man to be a mule.

Montgom., *Cher. and Slae.*, 63.

But there's a mean in judgment, a mid-course,
A difference betwixt a man and's horse,
A fair distinction, were we not too nice
To moderate disdain and market price.

R. Fletcher, *Poems*, p. 24, in Martial,
his *Epigrams*, translated 1656.

There's a good time coming.—Scott, *Rob Roy*, xxxii.; C. Kingsley,
Yeast, xvii.

There's a great deal of human nature in man. *i.e.* of amiable weak-
ness. Quoted by Lowell at Memorial Meeting to Dean
Stanley, 13th Dec., 1881.

There's a great difference between fen o'er and fare well.—K.
i.e. living on scraps and full meals.

There's a history in all men's lives.—Shak., *2 H. IV.*, III. i. 80.

There's a lion [or a jackass] in the path of every reform.

There's a lion [or a jackass] in the way: a lion is in the streets.—
Prov., xxvi. 13.

“And is this,” quoth she,
“The lion in the way? Can danger baulk
Men once resolved?”

Wilson, *Andron.*, i. 1. 1664.

It is the king's highway that we are in, and in this way it is that
thou hast placed the lions.—Bunyan.

There's a pudding in the fire, and my part lies therein.—Ho.

There's a right and a wrong way of doing everything.

There's a silver lining to every cloud.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?

Milton, *Comus*, 221.

There is a skeleton in every house.—K. K. C.

ENGLISH APHORISMS.

No ay casa do no aya su chiticalla*.—*N.* 1555.

* Or calla calla.—*N.*, ii.

Nulle maison

Sans croix et passion.

G. Meurier, *Tresor*. 1577.

There is a death's head in every cupboard.

There is no house but hath something in it not to be spoken of.—*Cod*.

There is no house without its "Hush! hush!"—(*Span.*)

There is a sliddery stane before the ha' door. Signifying the uncertainty of Court favour and the promises of great men.—*K.*

There is a time to speak and a time to hold one's peace.—*Dr.*

All ping hath tyme.—*Ch., Tr. and Cr.*

Allé thing hath time and stede.—*Gower, C. A.*, v.

To everything there is a season and a time to every purpose under heaven: a time to weep and a time to laugh.—*Eccles.*, iii.

There is a time* for all things.—*Ad.*, 1622; *Cl.*; *Gasc., Gl. of Go.*, iv. 1.; *Shak., C. of Er.*, II. ii. 63.

* Allowed.—*Breton, Crossg. P.*, ii.

Piacere e popone*

Vuol la sua stagione.

* Melon.

There is an Act in the Laird of Grant's Court that not above eleven speak at a time.—*K.*

There is always a fool in the family.—*Denham (F. L. of Northd.*, p. 20. 1858), who refers its origin to the professional jester.

There is always one old maid in the family.

There's always room for a few more in a crowd.

There's as guide fish i' the sea as e'er cam out o't.—*Ry.*; *Scott, Pirate*, 10.

Plenty more fish in the sea [as good as those that came out of it].

In the mayne sea there's store of good fish.—*G. Harvey, Letter Book*, p. 126. 1573.

Cf. There be mo sterres in the skie than a pair.—*Chau., Ass. of Foules*, 595.

There is ay a life for a living man.—*K.*

There's ay a wimple in a lawyer's clew.—*Scott, H. of Midl.*, ch. xxiv. *i.e.* a crafty involution in the thread of his argument.

Cf. *Fr.*, Guimpe. *Cf.* *Spen., F. Q.*, II. i. 8.

There is beild aneath an auld man's beard.—*Ry.*

There is best sport always when you put a woman in the case.—(*Green*) *Mannm., Dy.*, 1602-3, 90 b (*Camd. Soc.*).

There is but one disease of which the Great Powers die; they die of indigestion. (*Napoleon I.*)

LEAN'S COLLECTANEA.

There is but one good wife in the world, and every man thinks he has her.—K.

See Haz., 395.

Howbeit I have heard say—

There is but one shrew in all the world, but every man thinketh he hath that one.—Cogan, *H. of H.*, p. 252.

There is but one step from the sublime to the ridiculous.

There's cheating in all trades—but ours.—Torriano. 1666.

Il n'y a style, art, ne pratique
Qui n'ayt un larne ou larronceau en sa boutique.

Meurier. 1590.

Cf. The mo cuntreman.

There's craft ev'n in the clouted shoe.—Harington, *Epig.*, i. 11. 1615.

What craft is there to the clouted shoe?—Ds., *Sc. of Fo.*, p. 227.

Now there are too many, I am certain, of such knavish farmers in the world that justly come under the common saying, "No cheat like a country cheat, because a person is not so apt to suspect so much villainy under a low heel and a round frock as in a city or great town a well-drest sharper."—Ellis, *Modern Husbandry*, Jan., 99, Aug. (6), 109. 1750.

There is divinity in odd numbers, either in nativity, chance, or death.—Shak., *M. W. W.*, V. i. 3.

There is falsehood in fellowship.—He.; Cl.; Lyly, *Euph.*, p. 69; Port., *T. A. W.* [H., *O. P.*, vii. 356]; Edw., *Dam. and Pith.*, [H., *O. P.*, iv. 24]; Max. Yr., *MS.* 1586 in Hen.

There is, according to the proverb, much falsehood in packing*.

—Reg. Scot, *Platf. of a Hop-garden*, p. 76. 1578.

* *i.e.* in putting the better goods uppermost.

There is flattery in friendship.—Shak., *H. V.*, III. vii. 111; J. S., *Wit's Labyrinth*. 1648.

There is God when all is done.—He.

There is honour amongst thieves.

There is in the world many a chapel in whiche is rongen but one belle.—*Reyn. Fox*, tr. Cax., ch. 10. 1481.

There is life in a mussel as long as she cheeps.—Ry.

There is life in the old dog yet; or, The game's alive. There's some life in it yet.—Cl.

There's little wit in the pow
That hauds the cannle to the lowe*.

* Flame. Mactaggart, *Gallo. Ency.*

There's luck in a deuce*, but not in a tray.—W. P. Courtenay, *English Whist*. 1894.

* *i.e.* when turned up by the dealer.

There's luck under a black deuce.

There is luck in old slippers.

ENGLISH APHORISMS.

There is many a goodlike nought in the world.—Brockett, *N. C. W.*

There is meikle hid meat in a goose-eye.—Ferg.

There is meat in a goose's eye.—R., 1678.

Goose giblets are good meat.—Porter, *T. A. Wom.* [*H., O. P.*, vii.].

There's mirth amang the kin

When the kimmer cries, "A sin!*"

A. Cunningham, *Gloss. to Burns.*

* *i.e.* a son announced by the midwife.

There is more knavery by sea and land than all the world beside.—K.

There's muckle to do when burghers ride.—Ry.

There's muckle ado when dominies ride.—K.

When people engage in a thing to which they are unaccustomed the necessity must be urgent.—Hp.

There's muckle ado when muirland folk ride,

Boots and spurs and a' to provide.—(Peebleshire.)

There's no accord

Where every man would be a lord.*

Cf. Haz., p. 394.

Ds., Ep., 198; *Dr.*

* This line in *Pals., Ac., N. 4.*

There's no accounting for tastes.

De gustibus non est disputandum.

I gusti sono varii come i visi.—Torr.

There is no better looking-glass than an old true friend.—(Sp.) E.

Non ullus medicus melior quam fidus amicus.—W., 1616.

No ay mejor espejo que el amigo viejo.—Nuñez. 1555.

There's no compulsion—only you must.

There is no creature so like a man as an ape.—Breton, *Crossg. P.*, i.; *Cl.*

There is no fire without smoke.—Breton, *Crossg. P.*, i.

Cf. Haz., 296.

There is no fool to a learned fool.—(It.) E.

There is no foolish handicraft.

There is no general rule without an exception.—K.; S., *P. C.*, i.

A general rule without exception.—T. Adams, *Wks.*, p. 384.

There is no good out but out of prison.—Torr.

There is no goose so grey in the lake

That cannot find a gander for her make.

Lyly, *M. Bomb.*, iii. 4.

Ne non so grey goos goth ther in the lake

(As sayst thou) that wol ben without a make.

Chau., *W. of B. Prol.*, 15851.

There is no great harm in a kiss.

Bouches à baiser, se dit-on,

Sont communes à gens de bien.

G. Coquillart, *Droits Nou.*, i. 108, 15th cy.

LEAN'S COLLECTANEA.

There is no greater adversity than in misery to remember prosperity.
—Bullein, *B. of Def.* [*B. of Com.*, f. 76]. 1562.

Cf. Once to.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.—Dante, *Inferno*, v. 121.

There is no harm done when there is a good lad gotten. An apology
for a woman that has borne a bastard.—K.

There's no haste to hang true men.—Porter, *T. A. Wom.* [*H., O. P.*,
vii. 301]; Cl.

Cf. No man is hasty.

There is no hill without his valley.—Dr.

There is no inconvenience but has its convenience.—Richardson,
Clar. Harl., Lett. 63.

There is no jest like the true jest.—S., *P. C.*

There is no knave like to the old knave.—Edw., *Da. and P.* [*H., O. P.*,
iv. 78].

There is no knowing what you can do till you try.

There is no love lost betwixt sailors and land soldiers.—Nash,
Lent. St. [*H. M.*, vi. 170].

There is no magic in a word.

Qui hæret in litera, hæret in cortice.—*Law Maxim.*

There is no malice to the malice of the clergy.

The Odium theologicum, or Theological Hatred, is noted even
to a proverb, and means that degree of rancour which is
the most furious and implacable.—Hume, *Essays*, xx. n.

There is no man but he shall need his neighbours at one time or
other.—Dr.

There is no man faultless.—Ad., 1622.

There is no man so wise but he dooleth otherwhile*.—*Rey. Fox*,
tr. Caxt., ch. xxvii., p. 65.

* Suffers for his folly (deuil) sometimes.

There is no medicine for fear.—Ferg.

There is no over good but over the ferry.—Torr.

There is no pack of cards without a Knave.—Breton, *Pasquill's*
Foolscaf, p. 26.

There is no pain like the gout.—Breton, *Crossg. P.*, i.

No pain to the gout and toothache.—Cl.

Mal de dents est mal rabiabie.—Meurier. 1590.

There's no place like home.

See Home is home, and East and west.

There is no play without a fool.—Cl. Imperito nihil iniquius.—*Ib.*

See Haz., p. 292.

There can be no play without a fool in it.—Nevile, *Newes from*
the New Exchange, p. 8. 1650.

ENGLISH APHORISMS.

There is no pot so ugly that a cover cannot be found for it.—F.

There is no Poverty but is descended of Nobility, nor no Nobility but is descended of Beggary.—“History of the Gwedir Family” in Pegge’s *Curialia Misc.*, p. 94.

There is no privilege that needeth a pardon.—Max. Yr. in Hen.

There’s no procuring first-rate places for ninth-rate abilities.—Goldsmith, *G. N. Man*, v.

There is no putting old heads on young shoulders.

There is no remedy for fear, but cut off the head.—K.

There is no riddles in ready money.—Killigrew, *Thomaso*, I. iii. 2.
i.e. it speaks a language understood by all nations.

There is no royal road to learning.

Cf. the Italian “Cammino Real,” *i.e.* the plain, easy king’s highway.

There is no safer way to follow than that of the old fox.—Cl. (*Securitas*.)

There is no sel’* sae dear as our ain sel’.—Cunmm., *Gloss. to Burns*.

* Self.

There is no sense so rare as common sense.

He has every sense except common sense.

We hear it often said of a person of parts and learning, but giddy, thoughtless, and dissipated, running into debts and difficulties, and taking no manner of care of his affairs: “He has all sorts of sense but common sense.”
—Pegge, *Anonymiana*, vi. 32; Phædr., i. 7.

Common sense. A technical term of Greek metaphysics, meaning an inward sense which is the common bond of all the outward senses.

The common wytte, the first of wyttes all
Is to decerne all things in generall.

Steph. Hawes, *Past. of Pleasure*, c. 24.

There is no severity like gentleness.—Christy. This is the wisdom that leaves folly “severely alone.”

There is no sport where there is neither old folk nor bairns.—K.

There’s no such sport as sport by sport o’erthrown.—Shak., *L. L. L.*, V. ii. 153.

There is a French saying that there is no such thing as an indiscreet question, it is only answers that are indiscreet.—Sir W. Harcourt, House of Commons, March 7, 1892.

There is no such thing as good small beer, good brown bread, or a good old woman.—S., *P. C.*, ii.

There is no sure foundation set on blood.—Shak., *K. John*, IV. ii. 104.

There is no thefe without a louke*.—Chau., *Coke’s T.*, 4413.

* Jamieson says louke is a trull. Louke, a fellow-receiver.—Bullockar, *English Expositor*. 1616.

There is no thefe without a resetter*.—Ferg.

* *i.e.* a receiver.

LEAN'S COLLECTANEA.

Thieves shall never want receivers and concealers.—Dan.
Rogers, *Matr. Hon.*, p. 84.

If there were no receivers, there would be no thieves.—
Marryat, *The Poacher*.

See No receiver, and Tha rasr.

There is no way of conveying a rebuke so efficiently as on the back
of a compliment.—Cobden [*Morley, Life*, ch. iii.].

There is no wood so green but it will set itself on fire.—Dr.
(Juventa).—Cl.

There is no wool so coarse but it will take some colour.—Max. Yr.
in Hen.

There is nobbut three generations atween clogs an' clogs—(Lancash.).
See Shirley, *Gamester*, i.

The grandsire buys, the faither bigs,
The son sells, and the grandson thigs.—Hp.

Or, The father buys, the son biggs,
The grandson seils, and his son thigs*.

* *i.e.* begs.

There's none has wit
Can endure or suffer it.

R. Brathwait, *Shepherd's Holyday*. 1622.

There is none so faithless as an heretic.—Breton, *Crossg. Prov.*, ii.
The cross is: "Yes, an hypocrite."

There is none so great a lie but some will hold therewith.—Horman,
V., p. 72. 1519.

There is not an ass amongst them, but he is worthy to stand amongst
the king's horses in the same stable (Conceitedness).—Dr.

There is not so great a flood but there is as low an ebb.—Baret, *Alv.*;
Dr.

Who climbs too high seld falleth soft: deadst ebb hath highest
flood.—*P. of D. Dev.*, 138. 1576.

There is nothing between a poor man and a rich but the piece of an
ill year.—K.

There is nothing but 'mends for misdeeds.—K.

Cf. Cry you mercy!

There's nothing but is good for something.—Cl.

There's nothing done without trouble only loosing the fire out.—
Jackson, *Shropshire Folk Lore*, p. 588.

There's nothing done without trouble except letting the fire out.
—Northall, *F. Ph. of F. C.*

There's nout to be done wi'out tryin',
'Cept lyin' down an' dyin'.—(Lancash.)

Quoted by Ch. Dickens, *Hard Times*.

There is nothing got by delay but dirt and lang nails.—Hen.

There is nothing like being on the safe side.

There is nothing new under the sun.

ENGLISH APHORISMS.

The thing that hath been it is that which shall be, and that which is done is that which shall be done: and there is no new thing under the sun.—*Ecc.*, i. 9, 10.

Nothing is new.—Herrick, ii. 60.

There is nothing patent in the New Testament that is not latent in the Old.

In vetere novum latet, in nova vetus patet.

See There is nothing new.

There is nothing so deceptive as facts—unless it be figures.

See If you will.

There is nothing sure [to come] but death and quarter day.

There's nowt so queer as foak.—(Lancashire.)

There is pain in getting, care in keeping, and grief in losing riches.—
Dr.

There's reason in all things.—Wilson, *Projectors*, ii.

There's reason in roasting eggs.—Ho.

Est modus in rebus.—By.; Smollett, *Gil Blas*.

There is safety in numbers. *i.e.* against the seductions of beauty, &c.

There is three things of all things.—K.

There lacketh never occasion to a lord or to a man of great power.—
Dial. of Creat., 51.

There lies no appeal from the decision of fortune.—(It.) E.

There may be no danger, but there's a great deal of fear.—Brenda in *The Pirate*, to Norna, who tells her to follow in the dark with "there's no danger, no fear!"

See *post* Where there is no fear.

I'll be hang'd though

If he dare venture. Hang him, plum-porridge!

He wrestle? He roast eggs!—B. and F., *Two Nob. Kinsm.*

There may come in an hour that came not all the day before.—
Tav., f. 53 v^o. 1552.

Cf. Call no man happy.

There never was a good war, nor a bad peace.—B. Franklin, *Letter to Quincy*. 1773.

There never yet was a house built big enough to hold two families.—
Surtees, *Plain or Ringlets?* ch. 97.

There was ay some water where the stork drowned.—K.

There was never a fair word in flyting*.—Ferg.

* *i.e.* scolding.

There was never a good town but had a mare* at the end of it.—K.

* A dub.—Hp. *i.e.* a muddy pool.

There was never a looking-glass that told a woman she was ugly.—
Spu.

There was never a slut
But had a slit*,
There was never a daw
But had twa.—K.

* Rent.

There was ne'er as silly a Jocky but there was as silly as Jenny.—Ry.
There was never enough where nothing left.—Cl.

There went but a pair of sheers between them.—Cl.; Sh., *M. for M.*, I. ii. 27; Taylor (W. P.), *The Goose*. *i.e.* they were made of the same stuff.—Rowley, *Match at Mid.*; Dekker, *Gull's Hk.*, ch. i.; Overbury, *Charact.*, 34. 1630.

There went but a pair of sheers [and a bodkin.—B. and F., *M. of Mill*] between them.

There yet may be danger, but no man is able
To learn how to swim on his library table.

Christy, *American Proverbs*.

This may be set against a proverb of Mrs. Grundy: "Never go into the water till you have learnt to swim."

Cf. Lowell (*Fable for Critics*, 1848), speaking of Dana, says:
"He spends his whole life, like the man in the fable,
In learning to swim on his library table."

(? The prototype.)

They are ay good that are away*.—K.

* Far awa'.—Ry.

They are but sheep that flock together.—Cl.

They are far behind that may not follow.—K.

They are good-willy* of their horse that hes nane.—Ferg.

* *i.e.* liberal.

They are lightly herrite* that hes all their awn.—Ferg.

* *i.e.* robbed, ruined.

They are nae kempers a' that shear the corn.—Al. Ross, *Helenore*, p. 136 repr. 1768.

They are never cannie that dogs and bairns dinna like. Quoted by Hogg as old Scotch proverb.

They are so great with one another that one cannot piss but the other must let a fart.—Ho.

They are speaking of you where there are ill-licked dishes. A satirical remark to those who say someone is talking of them since their ears tingle or itch.—K.

They buy goods cheap that brings nothing hame.—Ferg. *i.e.* buy nothing. Spoken to them that think our pennyworth too dear.—K.

Nullus emptor difficilis bonum emit opsonium.

They crawl crouse that crawl last.—Cunm., *Gloss. to Burns*.

They fars ful well that lerne no law.—Lydgate, *Child of Bristowe*, ix.

They hae need o' a canny cook that hae but ae egg to their dinner.—Ry.

ENGLISH APHORISMS.

They hardly can run that cannot go.—Ds., *Ep.*, 130.

They know
On whose errand they go.—Cl.

They laugh that win*.—Shak., *Oth.*, IV. i. 122.

* Wins.—He.

They that win, laugh.—Dr.

They* may laugh that win.—Cl.

* Men.—H. Parrot, *The Mastive*, D. 2. 1615.

They live not most at ease that have the world at will.—Grange,
G. A., H. 11.

They love the face,
Not the grace.

Facies non uxor amatur.—Cl.

They may best flee that are lose.—*P. of Byrdes*, 96.

He is well that is at large
That nedeth not the king's grete charge.

They mense* little the mouth that bites off the nose.—Ferg.
Spoken when people who pretend friendship to you traduce
your near friends and relations.—K.

* *i.e.* Honour, treat with respect.

They must rise betimes that please all.—Cl.

They never love us whom we mistrust.—*Ib.*

They retch not whose hows brenneth so that they may warme them
by the coles.—Caxton, *Reynard the Fox*, ch. xxx.

They say—What say they? Let them say.

They smell best that smell of nothing.—*Help to Discourse*, p. 93.
1636.

Non semper bene olet qui semper bene olet.—Plaut.

Non bene olet qui bene semper olet.—Jerome; T. Adams. 1629;
[Martial, II. 12.—ED.].

They that are afraid of wounds must not come nigh a battle.—Cl.

They that are born with silver spoons in their mouths don't know
how to use them.—Baker, *N'hants Gl.*

They that are drowned are always good swimmers.

Bon nageur se noye à la fin.—Baif, *Mimes*, III.

They that are whole need not a physician, but they that are sick.—
Mark, ii. 17; *Luke*, v. 31.

Il soro non ha bisogno del medico.—Breton, *A Physician's Letter*.
1599.

They that ask, shan't have; and they that don't ask, don't want.—
Ch.

They that bourd wi' cats
May count upon scarts.—Ry.

They that brew in a botyl and bake in a walet,
It will be long or he can by Jacke a salet.

Boorde, *Dyetary*, ch. v. 1567.

LEAN'S COLLECTANEA.

They that cannot work must planny, and they that cannot planny
must lowster=hard manual labour.—(Corn.) *N.*, III. vi. 494.

They that cry "Losh" fain wad cry "Lord!"—Cunnm., *Burns Gloss.*

An evasion of profanity, like our "La!"

They that fare well and flit have St. Patrick's curse.—Harland and
Wn., *Lancash. Leg.*, p. 211.

They that hae rowth o' butter may lay it thick on their scon.—Ry.

They that have money are troubled about it,

And they that have none are troubled without it.—Ch.

They that have nothing need fear to lose nothing.—Cl.

They that have passed their life at the plough don't run handy in
the carriage.—Miss M.

They that lie in hell ween there is no other heaven.—Cl.

They think there is no other heaven that ay hath been in hell.—

Fulwell, *Ars Adulandi*, F. 1. 1576.

They that live longest must fetch fire* furthest.—R., 1678.

You are come to fetch fire. Spoken to them who make short
visits.—K.

* Wood.—K. Spoken when we make use of what we have and leave our
heirs to do the best they can.—*Ib.*

They that live longest will see most [or the most].

See Haz., p. 184.

They that love most, speak least.—Max. Yr., MS. 1586, in Hen.

They that love most, are the least set by.—Ho.

They that never filled a cradle should not sit in one.—K.

Them that's ill-flayed (scared) are seldom sair hurt.—Cunnm.,
Burns Gloss.

Cf. More frightened than hurt. Afraid.—Cl.

They that rise wi' the sun

Hae their wark weel begun.—Hen.

They that speirs meikle, will get wot of part.—Ferg.

They that tent nae [attend to] themsels will tent naebody else.—
Cunnm., *Gloss. to Burns.*

They that will to the wine*,

By'r lady shall lay their penny to mine.

* *i.e.* pay their spot.

A saving penny proverb.—Porter, *T. A. Wom.* [H., O.P.,
vii. 300].

They that wish much, want much.

Multa petentibus desunt multa.—Cl.

They that wish to be fair and stout

Must wipe their faces with the dish-clout;

They that wish to be wrinkled and grey

Must keep the dish-clout far away.

N., IV. viii. 525.

i.e. work or washing preserves health and beauty.

ENGLISH APHORISMS.

They that won't stoop to pick up a pin,
Need never expect a better thing.

They that work in the mill maun wear the livery.—Hen.

They were never fain that fidget (Ferg.), nor fou that lickit dishes.
—Ry.

Shrugging the shoulders is a sign of discontent.—K.

They who are early up and have no business, have either an ill bed,
an ill wife, or an ill conscience.—Hen.

They who have an orchard shall have an apple sent them,
And they who have a horse shall have another lent them.

C. S. Burne, *Shropshire Folk Lore*.

They who kill themselves with hard work will be buried under the
gallows.—Baker, *N'hants Gl.*

They who know me know who I am,
And for those that don't I don't care a damn.

A defence for wearing old clothes.

They will know by a half-penny if a priest will take an offering.—
Ferg.

A small experiment will discover a covetous inclination.—K.

Thick sown and* thin come up. —Dr. ; Cl.

* But.—Torr. (*Raritas*).

Cf. Husbands, they say, grow thick, but thin are sown.—
B. J., *T. of Tub*, iii. 2.

Thief brother, sister whore—two graffs of an ill tree.—*Nice Wanton*
[H., *O. P.*, ii. 172].

Thieves and whores meet at the gallows.—Cl.

Thieves are always the first to cry out of being suspected.—Defoe,
Behavr. of Servts., p. 276. 1724.

Thieving is a science, like swimming; once learnt never forgotten.—
P. Rob., Prog. 1712.

Things are well spoken if they be well taken.—Port., *T. A. W.*
[H., *O. P.*, vii. 271].

Things by their contraries are always best proved.—Edw., *Dam. and*
Pith. [H., *O. P.*, iv. 30].

See Contraries.

Things done cannot be undone.—Ds., *Ep.*, 214; Gasc., *Gl. of Go.*,
iii. 5; *Jac. and Es.* [H., *O. P.*, ii. 251].

Things without all remedy
Should be without regard: what's done is done.

Shak., *Macb.*, III. ii. 11.

Things may serve long, but not serve ever.—Shak., *All's Well*, II.
ii. 53.

Things must be as they may.—Shak., *H. V.*, II. i. 20.

Things not possest are always best,
But when possest are like the rest.

LEAN'S COLLECTANEA.

Things past my hand I cannot call again.—He.

Things past cannot be recalled*.—Lyly, *M. Bomb.*, iv. 1.

* Except cucumber.—Dickens, *Little Dorrit*, ch. xxxv.

Things past or past calling again.—Max. Yr., *MS.* 1586, in Hen.

One argument she summ'd up all in,

The thing was done and past recalling.—Swift.

Things that are dearly bought are much set by.

Things that are hard to come by are much set by.—T. Adams, *Wks.*, p. 575.

Cf. We love.

For that thinge that is dere bought and with great pryce is moche sett by and surely kept.—*Dialoges of Creatures*, xiii. 1520.

See *Chester Plays*, i. 13, 34.

Taxatur certe quod vendetur pretiose.

It is taxed surely and beareth a price

Which shall be sold dearly; for such is the guise.

Withal. 1586.

i.e. is highly esteemed.

Things well fitted continue long.—Cod.

Think not better of yourself than all the parish.—Cl.

Think not better of yourself than all your neighbours do.—Cl.

Think of a cuckold, if you can't hit the joint in carving.—S., *P. C.*, ii.

Think twice before you act once.

Mal pense qui ne repense*.—Cotg.

* Ne contrepenne.—Meurier, *Coll.*, L. 2. 1558.

Thirty is the turning-point of a man's life.—Christy.

This is the way to catch the old one.—Cl.

"A New Trick to Catch the Old One" is the title of a play by Middleton.

This world will not last always* (*Occasio*).—Cl.

* For ever.—Archbp. Jewell; T. Adams, *Wks.*, p. 385.

Nowadays people say: "It will last your and my time."

This warl's a widdle*

As weel's a riddle.—Cunm., *Gloss. to Burns*.

* Struggle.

Thole weel is guid for burning*.—Ry.

See Patience.

* *i.e.* for a scald.

Those that God loves do not always live long.—Cl.

Those are most admired are seldom seen;

Such as come oft abroad we vulgar deem.

Brathwait, *Odes*, vi., "The Owl." 1621.

Thou ma mend twa Nayis with anis, said 3e.—*Banne. MS.*

Thou mon throw in summar, or throw hes ill lyfe.—*Banne. MS.*

Thou must speak for thyself when none other will.—Horm., *V.*, 232.

Thou shalt not be found out. (Spoken of as the 11th commandment.)

ENGLISH APHORISMS.

Thou shalt not follow a multitude to do evil.—*Ex.*, xxiii. 2.

Had Adeline read Malthus? I can't tell
I wish she had: his book's the eleventh commandment,
Which says, "Thou shalt not marry—unless well."

Byron, *Don Juan*, xv. 38.

Thou shalt not muzzle the ox that treadeth out the corn.—*I Cor.*, ix. 9.

Thou shalt not suffer a witch to live—in the parish. This clever limitation is ascribed by *Saturday Review*, 20/12/'84, to a Somersetshire squire, scholar and politician.

Though I am black, I am not the devil.—Peele, *Old Wives' T.*, p. 453, ed. Dyce; Greene, *Quip &c.*, E. 2.

Cf. Hor., Niger.

Though good be good, yet better's better.—Cl.

Though he endeavour all he can,
An ape will never be a man.

Though new brooms sweep clean,
Yet ould friends still reteine.—Cl.

Wither, *Emblems*, I. xiv. 1625.

Though patience be a tired mare, yet she will plod.—Shak., *H. V.*, II. i. 23.

Though the goal be won, yet lay the ball i' the midst.—Cl. *i.e.* Play your best to the end.

Though this may be play to you, 'tis death to us.—R. L'Estrange, *Fable*, 398.

What's sport to you is death to us poor straddybreeks*.—
Brogden, *Lincolush. Prov.*

* Frogs.

"Thought" lay a-bed and beshit himself. Ital.: "Certo" fu appiccato per ladro. *i.e.* "Truly" or "certainly" was hanged for a thief.—R., 1678.

Thoughts be light.—*Cal. and Mel.* [H., O. P., i. 85].

Thoughts beguiled the lady.—K.

Thoughts beguile maidens.—Ry.

Applied to them who foolishly say, "I thought so."

Thraw* the widdie† while it's green.—Cunm., *Burns Gloss.*

* Twist.

† The withy—used for a halter.

See A bowling-green.

Three classes of clergy: Nimrods, ramrods, and fishing-rods.

Three sexes: Men, women, and clergymen.—(French) Sydney Smith.

There is three things of all things.—K.

Three Church parties: Attitudinarians (high), platitudinarians (broad), and latitudinarians (low).—Sir Wilfred Lawson, 17/6/'72.

Three days' visit to a country house: The rest day, the drest day, and the prest day.—Sydney Smith.

LEAN'S COLLECTANEA.

Three degrees of falsehood: A fib, a lie, and statistics; the liar, the d——d liar, and the mining engineer*.—*N. and Q.*, xii. 413.

* Or the expert witness.—*N.*, VII. xii. 280.

Three fires and a bankruptcy are sufficient to make a man's fortune.

Three fires are as good as a failure, and three failures are as good as a fortune.—Jacob's *Introd. to Gracian's Art of Worldly Wisdom*, p. xxxii.

American railroads built on three gauges—broad gauge, narrow gauge, and mortgage.

There be three kinds of fools: An innocent, a knave-fool, and a fool politic.—B. and F., *Wit Without Money*, ii. 2.

Three kinds of gentlemen: The moneyed gentlemen, the born gentlemen, and Nature's gentlemen.

A gentleman with three outs—without wit, money, or manners.—Pulman.

Three kinds of people: Men, women, and Herveys.

Three kinds of people: Saints, sinners, and Henry Ward Beecherites.

The three L's: Lead, Latitude, and Look*-out.—Smyth.

* Lights (Sea).—W. C. Russell, *Sailors' Language*.

He loves a well-furnisht table, so he may have three P's to his guests—parasites, panders, players; the fourth he cannot abide—preachers.—T. Adams, *Soul's Sickness* [*Wks.*, p. 466]. 1629.

Cf. Haz., 403.

The three R's: Reading, Writing, and Arithmetic.

Presbyteri et fratres et mare nunquam satiuntur.

Howbeit, I have heard old folks name these three:

Priests, women, and the sea.—H. Etienne, *Ap. p. Herod.*

Cf. Prov., xxx. 15, 16.

There be iiiii thynges full harde for to know

Wych way that thay will draw :

The first is the ways of a young man,

The secund the cours of a vessayll in the see,

The thriddle of an edder or a serpent sprent,

The iiiii of a foule sitting on any thing.

Boke of St. Alban's, f. 5, v^o.

Quatuor, ut fantur, sunt quæ nunquam satiantur

Ignis et os vulvæ, pelagus, baratrique vorago.

MS., Trin. C. Ca., fol. 364.

Ecclesiæ sunt tres qui servitium male fallunt :

Momyllers, forscypers, ourelepers, non bene psallunt.

Cf. Ib., i. 290.

Rel. Ant., i. 90.

Tre mercantie di fallo

Femina, vino, e cavallo ;

Tre mercantie reali

Oglio, gran, e sale ;

Tre mercantie da coion

Pietre, calcina e sabbion.—Torr.

ENGLISH APHORISMS.

The three proverbial courses in legislative and political action, originated by Sir Robert Peel:—

Cobden said there were three things necessary for the success of any reform movement in England: 1st, The cause must be good in itself; 2nd, It should have persevering and determined advocates; and 3rd, It should have the hostility of the *Times* newspaper.—Sir W. Lawson, speech at Carlisle, 11/2/69.

Three things drive a man out of doors.

See Haz., p. 339.

Oh! he is as tedious
As a tired horse, a railing wife;
Worse than a smoky house.

Shak., 1 H. IV., III. i. 159.

La pluye fumee et femme sans raison
Chasse souvent l'homme de sa maison.

Meurier. 1590.

Fumus, mulier et stillicidia
Expellunt hominem à domo propria.

Walter Mapes, ed. Wright, p. 83. Cf. p. 297.

A reeky house and a girnin man
Are sure to mak a puir thing wan.

(N. Fife), *F. L. Jour.*, ii. 91.

Humo y gotera y la muger parlera
Echan al hombre de su casa fuera.—Nuñez. 1555.

Tria sunt enim quæ non sinunt hominem in domo permanere: fumus, stillicidium et mala uxor.—Innocens Papa, *De Contemptu Mundi*, i. 18.

La fumée creves les yeux
Jeunes gens comme aux vieux.—Meurier. 1590.

Ac þre thynges þer beoþ · þat doth a man to sterte
Out of his owene hous · as holy writ sheweth.
That on is a wikkede wif · þat wol nat be chastet;
Hure fere fleeth fro huere · for fere of huere tounge.
And yf hus hous be unheled · and reyne on hus bedde
He seketh and seketh till he slepe drye.
Ac when smoke and smorþre · smyt in hus eyen,
Hit doth hym wors þan hus wyf · oþer wete to slepe
For þorw smoke and smorþre smerteth hys syghthe
Tyl he be bler-eyed other blyndé · and the borre in his throte
Koweth and corseth that Christ pyne hym sorwe
That sholde bryng yn better wode · other blowe til hit brente.
P. Plow. Vis., xx. 297 C.

Trois choses sont qui chassent le preudomme hors de la maison
c'est assavoir: maison decouverte, cheminée fumeuse, et
femme rioteuse.—*Menagier de Paris*, c. 1393, i. 169. Paris,
1847.

Three things every man thinks he can do: Drive a gig, edit a newspaper, and farm a small property.—Sydney Smith; *Surtees, Ash Mama*, ch. 80.

Three things seldom in their right kind till they be old: A bawd, a witch, and a midwife.—Nash, *Lent. St.* [*H. M.*, vi. 167].

Three things that never come to good: Christmas pigs, Michaelmas fowls, and parsons' daughters.—(Monmouth) *N.*, VI. vi. 246.

Three things you know may be carried in polite society: Books, game, and fruit.—Chas. W. Wood, *Letters from Majorca*, p. 45.

Three wants that can never be satisfied: That of the rich, who want something more; that of the sick, who want something different; and that of the traveller, who says anywhere but here.—Emerson.

Three words about managing troops: Pay well, command well, hang well.—(Lord Hopton) David Lloyd, *Mem. of Cavaliers*. 1668.

What! three upon one! that's foul play.—S., *P. C.*

Tres faciunt collegium.—*Digest*, 87.

The students [at Vienna] under Professor Stricker found two days ago that so many of their number were missing [from "Russian influenza"], and the rest so afflicted with colds in the head, that they proposed that the Professor should ask the Dean of the Faculty to authorise him to shut up before the Christmas holidays, but the Dean refused his consent by three words, "*Tres faciunt collegium*," meaning that as long as there were two students and a Professor the lecture could be held.—*Daily News*, Dec. 16, 1889.

Then for the quorum—If two women and a goose make a market, I see no reason why three should not make a council.—Wilson, *Project.*, iii. 1665.

Three women and a goose * make a market.—F.

* Are enough to.—S., *P. C.*, iii.

Women are so able of their tongue that three of their clappers will make a reasonable noise for a market.—*Help to Discourse*, p. 37. 1536.

Tre donne ed un oca fan un mercato.

See Shak., *L. L. L.*, III. i. 103.

D. What is the age of a felde mous?

R. A yere; and a hedge may stand three mous lives; and the life of a dogge is the terme of thre hedges standing, and the lyfe of a hors is thre dogges lives, and the lyfe of a man is thre hors lyves, and the lyfe of a gose is thre mannes lyves, and the lyfe of a swanne thre gose lyves, and the lyfe of a swallow is thre swannes lyves, and the lyfe of an egle is thre swallowes lyves, and the lyfe of a serpent is thre egles lyves, and the life of a raven is thre serpents lyves, and the lyfe of a harte is thre ravens lyves, and an oke groweth fyve hundredth yeres, and

ENGLISH APHORISMS.

it fadeth fyve hundredth yere, besyde the rote which doubleth thre tymes everych of the thre ages aforesaid.—*Reliquiæ Antiquæ*, i. 75, "Demandes Joyous," printed by Wynkyn de Worde, 1511. (Unique copy in Cambr. Univ. Pub. Lib.)

Trois ans dure une belette, trois belettes ung chien, trois chiens ung cheval, trois chevaux ung homme, trois hommes ung corbeaux, trois corbeaux ung cerf, trois cerfz ung?—*S. S. Spr. F.*, 4.

Una siepe tre anni, un can tre siepe, un cavallo tre cani, un huomo tre cavalli.—Bolla.

Ter binos deciesque novem superexit in annos,
Justa senescentum quos implet vita virorum
Hos nonies superat vivendo garrula cornix
Et quatuor egreditur cornicis secula cervus.

[Auson., *Edyll.*, 18.—ED.]

Thrice is he arm'd that hath his quarrel just.—Shak., *2 H. VI.*, III. ii. 233.

Thus fareth the world*, that one goth up and another goth down.—Caxt., *Rey. Fox*, ch. xxxiii.

* Thus it must be.

Thy friend has a friend, and thy friend's friend has a friend, therefore be discreet.

Thy wish was father to that thought.—Shak., *2 H. IV.*, IV. v. 93.

Tie a dog to a crab-tree and he'll never love verjuice more.—F.

Time and experience makes men wise.—Cl.

Time and the hour runs through the roughest day.—Shak., *Macb.*, I. iii. 147.

Time and truth tries all.—Porter, *T. A. W.* [H., *O. P.*, vii. 356].

Time bringeth the truth to light.—Dr.

Time cureth every disease.—Dr.

Tout ce fait avec le temps.—Cordier. 1538.

Time flies awa'

Like snaw in a thaw.—D.

Time gets the mastery.—B. and F., *Wit at Several Weapons*, iii. 1.

Time hath teeth.—Cl.

Time is money.—Marryat, *The Poacher*, iii.; Bulwer Lytton, *Money*, iii. 6.

Time is the great innovator.

Novator maximus Tempus . . . quod novationes ita insinuat ut sensus fallant.—Bacon.

Time is the stuff life is made of.—*P. Rich.*

Cf. Shak., *Temp.*, IV. i. 246.

Time is Tom Tell-truth.—Cl.

Time trieth all things.—*Ib.*

Time weareth out fancies.—*Ib.*

LEAN'S COLLECTANEA.

Time works wonders. Title of play by Douglas Jerrold.

Tine needle, tine dark. Spoken to young girls when they lose their needle (K) and so their day's work.

Titter up, Kâ. *i.e.* the earliest riser call the rest.—Urry, MS. additions to Ray (quoted in Hill.).

Cf. T'tytter (*ante*).

'Tis all one

To be a witch as to be 'counted one.

Rowley, *Witch of Edmtn.*, ii. 1.

To be beloved is above all bargains.—Cod.

To be fortunate, be not too wise. Quoted by Emerson in a letter to Carlyle.

The proverb holds that to be wise and love
Is hardly granted to the gods above.

Dryden, *Pal. and Arc.*, II. 365.

[Amare et sapere vix deo conceditur.—*Publ. Syr.*—ED.]

No man at one time can be wise and love.—Herrick, *Hesp.*

To buy dear is not bounty.—Cod.

To change face,
In modest minds is sign of grace.

T. Heywood, *Royal King*, ii.

Cf. Blushing.—Haz., p. 92.

To climb steep hills requires slow pace at first.—Shak., *Hen. VIII.*, I. i. 131.

To deceive a deceiver is no deceit.—Dr.

To err is human, to forgive divine.—Pope, *Ess. on Crit.*, 525.

To excuse is to accuse.—Dr.

Qui s'excuse s'accuse.

To fazards* hard hazards is death ere they come there.—K.; Montg., *Ch. and Slae.* *i.e.* cowards.

To forget a wrong is the best revenge.—Cl.

En l'oubliant le mal se passera.—Meurier, *Coll.*, H. 4 r.

To fright a bird is not the way to catch her.—Dr.; Cl.

To hand, reef, and steer makes a sailor. *i.e.* an ordinary seaman.
An A.B. must be able to set and mend rigging, &c.—Dana, *Seamn's Wdbk.*, II. v.

To hasten servants speedily*
Is the loss of profit certainly.

Markham, *Co. of Contentments*, I., p. 6. 1615.
i.e. hurry them.

Cf. Gower, *C. A.*, i. 336; Chau., *Clerk's T.*, 8854.

To have a good army you must hang well and pay well.—O. Cromwell; Defoe, *Behavr. of Servts.*, p. 259. 1724.

To have a stomach and lack meat, to have meat and lack a stomach, to lie in bed and cannot rest, are great miseries.—C., 1636.

ENGLISH APHORISMS.

To look for and not to come,
To be in bed and not to sleep,
To serve and not to be accepted,
Are three tedious things.—*B. of M. R.*, No. 6.

He. With gazing eyes for him to look which hath no care to come,
To serve where no acceptance is (as ladies deal by some),
To be in bed and not to sleep; what greater grief than this?
To die for want of food and yet he feeds on dainty dish.

Grange, *Geld. Aphr.*, *H.* 4. 1577.

Cf. Aspettare e non veniæ.

To have is good hap, to hold fast is a virtue.—*Melb., Phil.*, p. 41.

Well this is good counsel plainly. To jest
Of women proof hath taught me is not the best.

Edwards, *Da. and Py.* [*H.*, *O. P.*, iv. 28].

To hunt and not to kill is a hunter's sorrow.—*Chapman, All Fools*, iii.

'I faith it is ill luck

To hunt all day and not kill anything.—*Ib.*, iii.

To know the whole truth is to forgive the sinner.

To know the worst is good.—*Cl.*

To live in Court not beloved, better be in hell.—*Edw., Dam. and Py.*
[*H.*, *O. P.*, iv. 65].

To mad words, deaf ears.

A folles paroles oreilles sourdes.—*Meurier, Colloq., Mr.* 1558.

To make an old nail good,
Right it on wood.

To rise at five
Is the way to thrive.

Ellis, *Country Housewife*, Introd. 1750.

To run with the hare and holde with the hounds.—*He.*; *Lyly, Euph.*,
p. 107. Mistake—should be the converse.

To scat where it itches
Is better than fine cloas or riches.

Peacock, *Lincolnsh. Gloss.*

To sleep.

Another contemplative father saith that to repose five hours is
the life of saints, to sleep six is the life of men, but to
slug seven is the life of beasts.—*T. Lodge, Wit's Mis.*,
p. 104. 1596.

To speak much, and to the matter, is two men's labour.—*Cl.*

Non est ejusdem et multa et opportuna.—*Ib.*

To stand aloof off in a whole skin
And view the dangers others be in.—*Ib.*

We hold it base
To strike below the waist.

Rowley, *All's Lost*, ii. 1633.

To succeed at the Bar you must live like a hermit and work like
a horse.—*Ld. Eldon* (?).

To the pure all things are pure.—*Shelley, Rev. of Islam*, VI. xxx.

LEAN'S COLLECTANEA.

All things are pure to them that are pure.—*Titus*, I. 15; Becon, ii. 131.

To them that thou canst not understonde,
Give thou no credence on sea nor on londe.

Dial. of Creat., 80.

To work hard, live hard, die hard, and go to hell after all, would be hard indeed.—Dana; W. C. Russell, *Sailors' Language*.

To-morrow come never
When two Sundays come together.

Cf. Haz., 425.

P. in R., 1678; S., *P. C.*; G.

To-morrow morning I found a horseshoe.—R., 1678.

To-morrow 's a new day.—Walker; S., *P. C.*, i.; *Calisto and Melibæus* [H., *O. P.*, i. 86]; B. and F., *Nightw.*, ii. 3; Lyly, *M. Bomb.*, v. 3.

Too clever by half.

Too far east is west. *i.e.* extremes meet.

Too good is stark naught.—S., *P. C.*, ii.

Too late, too soon.—Gasc., *D. B. In.*, 162.

Too late to fynde the nest I seik
Quhen all the birdis are flowin.

Cf. Haz., p. 359.

Montg., *Ch. and Sl.*, 14.

Too many* grieves but hinder the wark.—Ram.

* O'er mony.

Too much bearing maketh a man mad (Provokement).—Dr.

Too much bed
Makes a dull head.—Christy.

Too much cookery spoils the broth.—*P. R. Ollmk.*

Too much honesty did never man harm.—Cl.

Too much learning maketh men mad.—Ho.

Cf. *Acts*, xxvi. 24.

Too much money makes one mad.—Ho.

Too much of nothing but of fools and asses.—Dr.; Cl.

Trop ne vault rien s'il n'est d'asne.—Cordier. 1549.

Too much sadness
Bringeth a man into madness.

Manhood. Yea, too much sadness might bring me into madness.
—*World and Child.* 1522 [H., *O. P.*, i. 267].

Too much scratching pains, too much talking plagues.—Cod.

Too much taking heed is loss.—*Ib.*

Too wise to live long.

A little too wise, a little too wise to live long.—Midd., *Phanix*, i. 1.
I was too soon wise to be long old.—Greene, *Theeves Fg. Out.* 1592.

So wise so young, they say, do ne'er live long.—Shak., *Rich. III.*, III. i. 79.

ENGLISH APHORISMS.

Toom pokes will strive. When a married couple are pinched with poverty they will be apt to jar.—K.

Tooth lickorish, tongue lickorish, &c.—Taylor (W. P.), *The Bawd*.

Touch and take.—Cl. For special meaning of touch, see *The Four Elements* [H., O. P., i. 156]; E. Howard, *Man of Newmarket*, iii. 1678; *Two Merry Milkmaids*, ii. 2—"Touch me and take me," *ib.*, iv. 1.

Touch not the cat but* a glove.—Mo.; Ho.

* *i.e.* without.

De prendre telz chatz sans mitaines,

Vous sçavez que c'est ung abbus.—Coquillart, *Plaidoyer*, ii. 39.

Touch pot, touch penny.—*Ashmole MS.* 36, fol. 112, 113, 17th cy.

Lips go, laps go.—K.

Towers build masons.—Cl.

Aliorum medicus ipse ulceribus scates.

Trade follows the [English] flag.

Trade is the mother of money.—Dr.

Trade makes all things common.—Sylvester [Du Bartas], *Colonies*, 683.

Qui scait l'art serre la boutique.—Meurier. 1558. (Trade secrets.)

Tradesmen live upon lack.—Cl. (Fortunata stultitia.)

Traitors' end is tortures. Proditores sunt perditores.—*Ib.*

Travail, but toil not (Mediocria tuta).—*Ib.*

Travellers* may lie by authority.—Dr.; *Help to Discourse*, p. 114. 1636.

* And poets.—Cl.

See Soldiers.

He which hath been once at Jerusalem may lie by authority, because he shall be sure seldom to meet any man that hath been there.—Sir T. More, *Eng. Wk.*, p. 726.

Travellers must be content.—Shak., *A. Y. L. It*, II. iv. 14.

Pilgrims and palmers plighted them together

To seek Saint James and Saints in Rome.

They went forth in their way with many wise tales,

And hadden leave to lie all their life after.

P. Plow. Vis., Prol. 46 B.

Lunga via, lunga bugia,

De luengas vias luengas mentiras.—Percival, *Sp. Gr.* 1599.

Also I find that there thre sortes be

Of people living which may themselves defend

In lesynge, for they have auctoryte to lye.

The first is pilgrims that hath great wonders seen

In strange countries, such may say what they will

Before tho men that hath not also ben

In those same places, and hath of them no skill

The second ar men aged, such may bost their fill

Without repugnance. And men of hye degre

Before their servauntys may playne say what they will;

Yet ar they nought but folys if they lie.

Bar., S. of Fo., ii. 68.

LEAN'S COLLECTANEA.

Treaties are made to be broken.

Trial maketh trust.—Max. Yr. in Hen.

Trim the boat and sit still.

Trim tram,

Neither good for God nor man.

Cf. Haz., p. 439.

Melb., *Phil.*, p. 29.

Tripe's good meat if it be well wiped.—R., 1678.

Trot mother, trot father, how should the foal amble?—Ferg.

Trouble not yourself about news: it will soon grow stale and you will have it.—(Sp.) E.

Truly it noyeth more to the soul

[xxxviii.

To behold a faire woman than a fowle.—*Dial. of Creat.*,

True and trusty.—Dr.

Trust is the mother of deceit.—C., 1636.

Trust not in the band that is oft broken.—*Banne. MS.*

Truth and honesty keeps the crown of the causeway.—K.

Truth engendreth hate.—Bale, *K. Johan* (Camd. Soc.), p. 86.

Truth purchaseth hate.—Holinshead. 1586. Index.

Truth getteth hatred.—Max. Yr. in Hen.

Truth begets hatred.—Ho., *Py. of Beasts*, p. 51.

Truth is hated.—Dr.

More proselytes and converts use t' accrue

To false persuasions than the right and true;

For error and mistake are infinite,

But truth has but one way to be i' th' right.

S. Butler, *Miscs. Thoughts*.

Truth hath a quiet breast.—Shak., *Rich. II.*, I. iii. 96.

Truth's a dog must to kennel.—Shak., *K. Lear*, I. iv. 110.

Truth is always like itself.—Dr.

Truth is strange to some folks.—Mair.

Truth is stranger than fiction.—Byron, *D. J.*, xv. 101.

Truth is truth, and must be told,

Though danger keep the door.—Gasc., *Compl. of Phil.*

How he did prevail, I shame to speak,

But truth is truth.—Shak., *K. John*, I. i. 105.

. . . . and will out at one time or other and
shame the devil.—Nash, *S. Walden*, K. 3.

Truth loveth trial.—Cl.

Truth makes all things plain.—Shak., *M. N. D.*, V. i. 127.

Truth never shames the master.—Cl.; Dr.

Truth should be silent.—Shak., *A. and C.*, II. ii.

Truths and roses have thorns about them.—(Sp.) E.

Try the truth.—*Philotus*. 1603.

Try, try again.

Nocke anew, nocke anew.—Smyth, *Berkeley MS.*

ENGLISH APHORISMS.

Tulying dogs come halting home.

See Brabbling.

Tup when you will, you shall lamb with the lave*. *i.e.* when playing you shall pay your club whenever you came into the game.

—K.

* Lave, the rest.

Turn about is fair play.—Surtees, *Handley Cross*, ch. 18.

Turn-coal will never be rich.

Cf. Punch coal.—Haz., p. 321.

“Twelve!” quoth Twatt when it rang noon.—Ho., *Dicing Prov.*

Twice “Away!”

Says “Stay!”

Marlowe, *Lust's Dom.*, 1 [H., O.P., xiv.].

See Sir P. Sidney, *Ast. and Stel.*, lxiii.

Twilight is the blindman's holiday.

Cf. Midnight is Cupid's holiday.—Midd., *Anything*, ii. 1.

Twins make but one man.—Fuller; Worth on *See of Bath and Wells*.

This is, I suppose, the old assertion that one of them is always infertile.

Two against one is so many for Orlando.—Samuel Foxe, *C. P. Book*, c. 1600, *Lansd. MS.* 679.

Two apples in my hand, and the third in my mouth.—Ho.

Two attorneys can live in a town, when one cannot. *i.e.* they make work for each other. Quoted by Pollock, barrister on circuit, Sept., 1880.

Two bachelors drinking to you at once: you'll soon be married.—S., *P. C.*, ii.

Two blacks will never make a white,

Nor two wrongs a right.

Twa blacks will ne'er mak ae white.—Ry.

Two blacks make no white.—K. An answer to the defence of
“They all do it,” or “Tu quoque.”

Two cats and a mouse,

Two wives in one house,

Two dogs and a bone,

Never agree in one.—R., 1670.

Dum canis os rodit, socium quem diligit, odit.—W., 1586.

Two conveniences sindle meets:

What's good for the plants is ill for the peats.—K.

Two dismal days—the day of death and the day of doom.—Cl.

Two eyes are not sufficient to choose a wife.

Two grete may eville in o sak.—T. Occleve, *De Reg. Prin.*, p. 181.

Two hands in a dish, and one in a purse.—Cl.; S., *P. C.*, ii.; C., 1629.

Two hands in a dish, but one in the pocket.—Ho.

Two heads may lie on one pillow, and nobody knows where the luck lies.—Cod. Spoken when either husband or the wife is dead and the surviving party goes back in the world after.—K.

LEAN'S COLLECTANEA.

Two into the mouth do go:
One into the pot below.

(Of children gathering fruit.)

Cf. Nurses.

Two may keep counsel if one be away.—Lyly, *Euph.*, p. 67; *M. Bomb.*, ii. 1.

Two may keep counsel when one is away.—C., 1614.

Two may keep counsel if* the third be away.—Breton, *Crossg. P.*, i.

* When the third's.—Shak., *Titus And.*, IV. ii. 144.

See Three.—Haz., p. 403.

There is a blunt but homely saying that there are two kinds of fools: those who give advice, and those who do not take it.—John Morley, speech at Manchester, June 17th, 1896.

Two negatives make an affirmative.—Rd. Flecknoe, *Enigm. Characters*, p. 14. 1658.

I have heard indeed that two negatives make an affirmative, but I never heard before that two nothings ever made anything.—D. of Buckingham, Speech, House of Lords.

Your four negatives make your two affirmatives.—Sidney, *Astrophel and Stella*.

A woman's double negative is a single affirmative.—Ho., *B. and P.*, p. 13.

Clown. Conclusions to be as kisses, if your four negatives make your two affirmatives.—Shak., *Tw. N.*, V. i. 18.

Queen. Come, let's kiss.

Moor. Away! away!

Queen. No, no says Ay and twice "Away" says "Stay."
Marlowe, *Lust's Dominion*, I. i. [*H., O. P.*, xiv.].

Cf. Maids say "Nay" and take it.

Two strings are better than one.—Andw. Yarranton, *England's Improvt.*, I. 154. 1677.

Two things a drunkard does disclose,

A fiery phiz and a crimson nose.—Cotgr. 1611.

Two things of a person caught looking at an album of photographs—that they are studying their own—and that they are not satisfied with it.

Two whores in a house will never agree.—R., 1678.

Two women placed* together makes cold weather.—Shak., *H. VIII.*, I. iv. 22.

* *i.e.* seated.

i.e. they want a man to separate and animate them.

Two words to a bargain.—Ho.; Breton, *Cot. and Coy.*, p. 198, repr.

Where truth is the best eloquence

We make but two words to a bargain.

Nabbes, *Tot. Cot.*, iv. 3. 1632.

ENGLISH APHORISMS.

Braggart. Stay!

Nob. That's but one word.

Let two go to the bargain, if it please you.

Why should I stay?

Nobody and Somebody, c. 1592, p. 323.

Two words for money

That's one too many.

This is how I read it—

Two words for money Darbyshirian wise

(That's one too many) is a naughty guise.

Bp. Hall, *Sat.*, III. iii. 11.

See Vol. I., p. 58.

Cf. No two words about it! said to a hesitating or unwilling person.

There goes two words to a bargain.—Cl.; Tatham, *Scot. Fig.*, v.

"Ultima ratio Regum" was the motto on the late King of France's guns, and nothing could be more proper.—Defoe, *Uncolld.*

Wks., i. 242. 1720.

Unbychid, unbain*.—*Townl. M.*, p. 242.

* Disobedient.

Cf. Spare the rod and spoil the child.

Unbidden guests must bring their stools.—Cl.

See Haz., p. 56.

Like guests unbid, you might have brought your stools.—

Taylor (W. P.), *Taylor's Revenge*.

An unbidden guest

Should travel as Dutch women go to church—

Bear their stools with them.

Webster, *White Devil*, p. 19, ed. Dyce.

Uncover not the church therewith to mend the queer [choir].—Barc.,

M. of G. M., "Justice."

And like as daily we both may see and hear

Some pill the church therewith to leade the queer.—*Ib.*

Peel the kirk and thick the quire.—K.

Under a shepherd soft and negligent

The wolf has many a sheep and lamb to-rent.

Chau., *Ph. T.* 101.

A mol pasteur lou lui chie laine.—*MS. C. C. C. Camb.*, No. 450.

Under a ragged coat lies wisdom (Modestia).—Cl. tr.

Under boske shall men wedder abide, quoth Hendyng.—*Prov. of Hend.*, 20.

Under half-a-crown

All you find is your own.—Wordsworth.

Uneasy lies the head that wears a crown.—Shak., *2 H. IV.*, III. i. 31.

So many tedious cares are daily thrown

Upon the Royal head that wears a crown.

Taylor, *Taylor's Revenge*.

LEAN'S COLLECTANEA.

Union is strength.

L'union fait la force.

United we stand, divided we fall (watchword of U.S. Republic).—
G. P. Morris.

Unknow, unkist.—Chau., *Tr. and Cr.*, i. 809.

See E. K., Ded. to Spenser, *Shep. Calr.*

Unken'd unkist.—K.

Unkith unkist (Ignoratio).—Cl.

Unknownen unkist.—Dr.

Venit ignoto gloria nulla viro.

Unmanned hawks forsake the lure.—Grange, *G. A.*, G. 3.

Unsaid be your word,
And your nose in a turd.

i.e. when you predict ill to us.—K.

Unseen unrue'd, or Unsought unseen.

Spoken when we propose to barter two commodities one
against the other which neither side has seen.—By.

Unskill'd mediciners and horse-marshals slays both man and beast.
—Ferg.

Untimeous spurring spills the steid.—Montg., *Ch. and Sl.*, 29.

Our porter at hell gate
Is halden so strate,
Up early and down late,
He rystys never.—*Townl. Myst.*, 314.

See Shak., *M. W. W.*, I. iv. 92.

Upstarts a churl that gather'd good
From whence did spring his noble blood.—Ho.

See When Adam.—Haz., p. 455.

Use good words to put off your rotten apples.—(It.) E.

Use
Is no excuse.
Cio che si usa
Non ha scusa.

Or, Cio che siusa
Non ha bisogna di scusa.

i.e. Custom which all mankind to slavery brings,
That dull excuse for doing silly things.—Defoe.

Lo que se usa
No se escusa.—Perc., *Sp. Gr.* 1599.

i.e. One must do as all the world does.

So Si no hago lo que veo
To do me meo.—Perc., *Dial.*, iv. 1599.

Use reason [or moderation] and defy the physician.—Dr.

Use the means, and God will give the blessing.—Dr.; Cl.

Use the means, and trust God for a blessing.—Cl.

ENGLISH APHORISMS.

Usurers are always good husbands.—Breton, *Crossg. P.*, i.

Usury breeds misery. Fœnus pecuniæ funus animæ.—Cl.

Vainly the mill is said to clack

Where the miller ears doth lack.—Cod.

Vanity is in all.—Cl.

Vanity is not confined to one sex.

Autant se prise beau varlet que belle fille.—Cotgr.

Variety is charming.

Per tanto variar Natura è bella. Quoted in Gerbier *On Building*,
i. 38, ii. 12. 1662-4.

Variety's the spice of life

Which gives it all its savour.—Cowper, *Task*, ii. 606.

Variety

Takes away society.

Variis facta corolla rosis.—Cl.

Vaunters and liars are near akin.—By.

Verdict: Not guilty—but don't do it again.

Verdict: Sarve him right. (A suitable non-suit to foolish actions at law.)

Verify your quotations.

Vice is like ice—slippery.—Cl.

Vilify not thy parish priest. Na difanco y Beriglawr.—(Wales) F. W.

Virtue breeds gentry; she makes the best heir.—*Sir Th. More*, c. 1590,
p. 79, repr.

Virtue is a jewel of great price.—Breton, *Crossg. P.*, i.

Virtue is its own reward.—Vanbrugh, *Relapse*, v. 3.

Why to true merit should they have regard?

They know that virtue is its own reward.

Gay, *Ep. to Methuen*; Sir T. Browne, *Rel. Med.*; Prior,
Im. of Hor. Od., iii. 2; S. Butler, "The Clear Cavalier,"
Posth. Wks.; Farquhar, *Twin Rivals*, i.

These, these are hours by virtue spared,

Herself, she being her own reward.

B. Jon., *M. of Pleasure*.

Squ. Why are your last four parts—Diligence, Obedience,
Truth, and Honesty—unrewarded?

Ho. Sir, they are parts that spring out of virtue, and are there-
fore born with their reward in their mouths, and ought
to expect no further from any service in these times.—
R. Brome, *Northern Lass*, iv. 1. 1632.

Virtue is kynges pray.—T. Occleve, *De Reg. Prin.*, p. 166.

Virtue praised increaseth.—Becon, i. 520.

Virtueless gentility is worse than beggary.—C., 1629; Cl.

Virtus vera nobilitas.

Visit your aunt, but not every day in the year.—(Sp.) E.

LEAN'S COLLECTANEA.

Withdraw thy foot from thy neighbour's house, lest he be weary
of thee and so hate thee.—*Prov.*, xxv. 17.

A casa de tu tia
Mas no cada dia.

Wage
Will get a page.—K.

Waive a wife with no* fault and take one with two.—[A British
proverb.] Ho. * ? One.

Walke, knave, walke.

Abi in malam rem ganeo.—Cl. ; *P. P.*

Mab. (to rogues). Walk, sirs, walk*.—*Histrion-mast.*, iii. 1610.
Fr. Allez !

L. Well, she hath the tongue of a parrot . . . for every hour
she will cry, "Walk, knave, walk!"

P. Then will I mutter, "A rope for a parrot, a rope!"
Lyly, *Midas*, i.

Could tell what subtlest parrots mean
That speak and think contrary clean,
What member 'tis of whom they talk
When they cry, "Rope!" and "Walk, knave, walk!"
Butler, *Hud.*

Ben. Ha' you your lesson perfect ?

Thirsty. Yes, yes, as a midwife her errand to a citizen's wife.
There's not an owl in an ivy-bush nor a parrot at
a drugster's door has "Who whoop" or "Walk,
knave" more perfect.—*S. S., Honest Lawyer*, v. 1616.

Want money, and want all.—Cl.

Want of money, want of comfort.—Dr.

Want of temper is want of pluck.

Want of wit is worse than want of gear.—K.

Wanton kisses are * keys of sin.—Cl.

* The.—Breton, *Crossg. P.*, ii.

War, hunting, and law are as full of trouble as pleasure.—R., 1670, tr.

Guerra caza y amores
Por un placer mill dolores.—Nuñez. 1555.

En amour en cour et à la chasse
Chacun ne prend ce qu'il purchase.

Ware a good head as long as you live.—*Wily Beg.* [*H., O. P.*, ix.
268]. *i.e.* that it does not outwit you.

Ware will be sold.—*Scholarho. of Wom.*, 347. 1641.

Warned folks may live.

Cf. Haz., 403.

Wars are good to talk of, not to try.—Cl.

Wars are sweet to them who know them not.—Ho.

Dulce bellum inexpertis.

Wars are pleasant in the ear, not in the eye ;
Sweet are to speak of, but not for to try.—Cl.

ENGLISH APHORISMS.

Wash together and wipe together,
Fall out and fight together.—Northall, *P. of F. C.*

Wash your dirty linen at home.

Water is the eye of a landscape.

We all must act our part.—Cl.

We always believe our first love is our last, and our last love our first.—Whyte Melville, *Katerfelto*, ch. 14.

We're aye to learn as lang's we live.—Ry.

We are commanded to forgive our enemies, but nowhere to forgive our friends.—Cosmo de Medici; Bacon.

We are neither sugar nor salt; we are not afraid the rain will melt us.—S., *P. C.*

We are not born for ourselves.—Cl.

Cf. No man liveth to himself.

We bachelors grin, but you married men laugh till your hearts ache.—H., 2.

We can die but once.—Marryat, *P. Keene*, ii.

A man can die but one manner of death.—Dr.

We can drink of the burn when we cannot bite of the brae.—K.

We can shape our bairns wyliecoat, but canna shape their weird*.—Hen.

We can shape coat and sark for them, but we canna shape their weird*.—K.

* Destiny.

We cannot both sup and blow.—K.

We can't say a good thing too often.—S., *P. C.*, i.

We cry when we come into the world, and every day shows why
Vagiendo vellem intramus, suspirando relinquinus.—Brathwait,
Whimzies. 1631.

We come first unwitting, weeping, and crying into a world of woe, and shall we not weep and cry when we know it?—Manningham, *Dy.*, 1602-3, 101 (*Camd. Soc.*).

It was told me that when I first came to visit you that I cried and wawld, and that when I leave you I shall sigh and groan.—Taylor (W. P.), *Dedn. of Wks. to the World*.

We don't kill a pig every day. (An excuse for merry-making.)—Peacock, *Lincolnshire Gloss*.

We forget not what grieves us. Ubi dolor, ibi digitus.—Cl.

We govern the unspoken word, but the spoken word governs us.

For thou may saye a word to dey

That vii yere after may be for-thought*.

“How a Wyse Man taught his Son,”

* Regretted. *Ashmole MS.*, 61, f. 6.

While the word is in your mouth it is your own: when 'tis once spoken it is another's.—Wr.

We know how the market goes by the market folks.—Dr.

LEAN'S COLLECTANEA.

- We know what we are, but know not what we may be.—Shak.
Ham., IV. v. 41.
- We love that dearly that cost us dearest.—Cl.
Cf. Things.
- We must draw the line somewhere.
- We must let old folks prattle.
 Alte leute musz man dalen lassen.—Schmeller, *Bavarian Dicty.*
- We must live by laws.
 Obedientia felicitatis mater.—Cl.
- We must walk by rules, and not by examples.—Dr.
- We must not cast away shitten children.—Cl. (*Correctio dicti aut facti.*)—*Ib.*
- We must recoil a little that we may leap the better.—Dr.
 Il faut reculer pour sauter.
- We must speak with the volge and think with the wise.—F. W.,
 ii. 200.
 Savio per lettera e matto per volgar.
- We never know what a man is till we have money dealings with him.
 Non ti conosco se non ti maneggio.—Bolla.
- We ought not to put fire to tow. Ignem igni ne addas (Er.).—Tav.,
 f. 51.
- Our natures telling us likewise. . . . We should not commit evil
 that good may come.—T. M., *Life of a Satirical Puppy*, p. 17.
 1657.
- N. We'll try what we can do.
- Miss. We!—what! have you pigs in your belly?—S., *P. C.*, i.
- Wealth gars wit waver.—Ferg. L'embarras de richesses.
- Wealth in the widow's house, kail but salt*.—K. When we have
 gotten more than we bargained for.
 * *i.e.* without salt, unenjoyable.
- Wear out the oldest first.—S., *P. C.*, iii.
- Wear the inside of thy stockings outward, to scare the witches.—Ho.
- Wedded men oftentimes doubt storms.—E. Hall, *Chron.*, 1548,
 p. 263, repr.
- Wedges drive out wedges.—Cl.; *P. P.*
 Weel wots the mouse
 The cat's out of the house.—Ferg.
- Well kens the mouse
 That the cat's out of the house.—K.
- Weigh not what thou givest, but what is given thee.—Ho., p. 10 *bis.*
 Dead weight* must win in the long run.
 * *i.e.* the *vis inertiae*.
- Welcome the coming, speed the parting* guest.—Pope, *Hom. Odyssey*,
 xv. 83. * *Going.*—Id., *Sat.*, II. ii. 159.
 Weil bides,
 Weil betides.—Ferg.

ENGLISH APHORISMS.

Mon that munteth over flod
Whiles that the wynd ys wod
Abyde fayre and stille;
Abyd stille, 3ef that thou may,
And thou shalt have an other day
Weder after wille.
Wel abit that wel may tholye,
Quoth Hendyng.—Prov. of Hendyng, 32.

Well bought is half sold.

Well fare him that never his master forsaketh.—*M. of W. and Sc.*,
iv. 1 [H., *O. P.*, ii. 356].

Well fare nothing once a year*. For then he is not subject to
plundering.—Ho. * *i.e.* at Christmas-tide.

Well fare naught once by the year.—Cl.

Well good mother daughter.—Ferg.

Well's him and woe's him
That has a bishop of* his kin.

Because such may be advanced and perhaps disappointed.—K.

* In.—Ferg.

Well is spent the penny that getteth the pound.—Thos. Warley. 1534.

To sum best sall cum best
That hap Well rak, well rins.

Montg., *Cher. and Slae*, 68.

Well won is still well shot.—Shak., *K. J.*, I. i. 174.

Wel wurth suffraunce yat abate3 strif
And wo wurth hastinece yat reve3 man his lif.

Nicole Bozon, c. 1320, "*Contes*," § 14.

[*Ancs. Textes Francs.*]

Wenches are tinkers' bitches, girls are pedlars' trulls, and modhers
are honest men's daughters.—R., 1678, under "Lasses'
mauther," the Norfolk term for a grown girl.

What all say is as good as sealed.—By.

Cf. Say and seal.—The comun vois which may nought lie.—
Gower, *C. A.*, Prol.

What baits one, banes another.—Cl.

What bread men break is broke to them again.—Taylor, *Wit and
Mirth*, 55.

What cannot gold do?—*Ib.*

What doesn't kill, fattens.

What helpeth will
Where is no skill?

He., *Four P's* [H., *O. P.*, i. 354].

What is a gentleman [but his word?—Barry, *Ram Alley*, i. 1].

What is a gentleman [but his word* and his promise.—*P. of
D. D.*, iii. 5].

* Pleasure?—Gab. Harvey, *Lett. Bk.* (Camd. Soc.), p. 15.

LEAN'S COLLECTANEA.

Lady Mary. What are we but our words? when they are pass'd
Faith should succeed, and that should ever last.

T. Heyw., *Royal King*, iii.

Da. There is no surer nor greater pledge than the faith of a
gentleman.

Di. It was wont to be, but otherwise now the world doth stand.
Edw., *Da. and Pi.* [H., *O. P.*, iv. 54].

L'homme ne vault que sa parole.—Meurier, *Colloq.*, N. 2 v.
1558.

Will. My master is a gentleman, I tell you, and his word
I would you know it shall with his deeds accord.

M. of W. and S. [H., *O. P.*, ii. 362].

What's a man but his mind?—Cl.

Animus cujusque is est quisque.—*Ib.*

What is every man save his mind?—D. Rogers, *Naaman*, p. 163.

What is a man when his good name is gone?—Dr.

Cf. Shak., *Oth.*, III. iii. 163.

What's done can't be undone.—K. K. C.

That that is past cannot be recalled or helped.—Dr.

What's enough for one is enough for two.

Cf. A goose is a foolish bird.

What's freer than a* gift?—Dr.; Cl.

* His.—D. Rogers, *Naaman*, 846.

Les dons de graces ne se doivent pas vendre.—Meurier, *Coll.*,
L. 3 v. 1558.

What's got from grace is ever spent in law.

See *Second Maiden's Trag.* [H., *O. P.*, x. 444].

What is got over the devil's back.

What's gude to gie is gude to keep.—Mactaggart, *Gall. Enc.*

What is hit is history;

What is miss'd is mystery.—Archbp. Whately.

Applied by Hood to a sportsman's account of his day's
shooting.—*Hood's Own.* (Letter from an old sportsman.)

What's in a name? that which we call a rose

By any other name would smell as sweet.

Shak., *R. and J.*, II. ii. 43.

In all things fashionable the name is more than half.—M.
Edgeworth, *Helen*, ch. xvi.

Bonum nomen, bonum omen.

What's mine is yours, and what is yours is mine.—Shak., *M. for*
M., V. i. 535.

This is a proposal of marriage.

Cf. Haz., 454.

What is my turn to-day may be yours to-morrow.—K.

What's none of my profit shall be none of my peril.—*Ib.*

ENGLISH APHORISMS.

What's not your own
That let alone.

What's one man's loss is another man's gain.

What's sauce for a goose is for a gander.—S., *P. C.*, ii. ; Tom Brown,
"Laconics," *Wks.*, iv. 123. 1720.

What's the odds, so long as you're happy?

What's to be done but once
Should be considered twice.

Wilson, *Andr. Conn.*, i. 1.

What is wealth without health?

But in proverbé nethélés
Men sain : ful seldome is that welthe
Can suffre his owne estate in helthe.

Gower, *C. A.*, Prol.

What is well done, is ever done.—Ho.

What is worse than ill luck? [Yes, pissing a-bed.—Ho.]—Cl. ;
Wilson, *Projectors*, I. v. 1665.

What, kiss and tell, father Aldo? Kiss and tell!—Dryden, *Limberham*, iii. 1.

What man desires in the day he dreams of at night.—T. Adams,
p. 840.

Somnium nascitur ex studiis præteritis.—S. Augustine, *De Spiritu et Animâ*, a. 25.

The desire of the day is the dream of the night.

What may the mous again the cat?—Gower, *C. A.*, iii.

What might cannot, malice shall.—Cl.

Si Leonina pellis non satis est, addenda vulpina.—Ad., 1622.

What I cannot do by might I'll do by slight*.—K.

* Sleight.

What once is rumoured cannot be hid.—B. and F., *H. M. For.*,
ii. 2.

What man is faultless? what needeth him to fear?

Oft blame may he bide but nothing may him deare*.

i.e. hurt. Barc., *M. of G. M. Temp.*

What one will not, another will.—Cl.

That that one will not, another will; so shall all maids be
married and all meats eaten.—Dr.

Cf. Haz., 47.

Quas herbas pecudes non edunt homines edunt.—Dr.

What pain is it to me though other good fellows fare well, so that I
fare never the worse?—Becon, *B. of M.*, Pref. i. 563 ("The Wittol").

Cf. Many a man speirs.

What pleases the painter. That part of a picture which pleases
nobody is said to have been done to please himself.—B. E.,
N. Dict. Cantg. Cr.

LEAN'S COLLECTANEA.

What profits plente and grete tresure,
And in povertie a wreche always to endure?

P. of G., C. [Harl. MSS., 2252, f. 3.]

What reakes of the feed * where the friendship dow not?—Ferg.
i.e. enmity.

Signifying our contempt of mean persons, whose hatred we
defy and whose friendship we despise.—K.

What sent the messengers to hell [ch. xxiv.

Was asking that they knew full well.—Scott, *Waverley*,

Cf. Shame fa' him.

What serves dirt for, if it do not stink?

Spoken (as a great many other Scottish proverbs) when mean,
base-born people speak proudly or behave themselves
saucily.—K.

What shall be, shall be.—*Mir. f. Mag.*, ii. 231.

Che sarà, sarà.

Whan a thing is schapen, it shal be.—Chau., *Kn. T.*, 608.

What must be, must be.—*Puritan*, i. 4.

What should he þeve that licketh his knife?—Chau., *R. of R.*, 6502.

Peu peut bailler à son escuyer qui son couteau lesche.

What the eye doth not see, the heart does not grieve for.

Lo que ojos no veen, coraçon no dessea.—Nuñ., 1555.

That which the eye sees not, the heart rues not.—Cl.

Some said that we were pirates, some said thieves,
And what the women says the men believes.

Taylor (W. P.), *Merry Wherry-Ferry Voyage*.

What the sea loses in one place it gains in another.—J. Ray, *Miscellaneous Discourses Concerning the Dissolutions and Changes of the World*, p. 159. 1692.

What we call time enough, often proves little enough.—*P. Rob.*

What we first learn, we best can*.—K.

* Ken.

What we first learn, we best can and last unlearn.

Ce que poulain prend en jeunesse

Il le continue en vieillesse.

What thing a man in tender age hath most in ure
That same to death always to kepe he shall be sure.

Ascham, *Toxoph.*

The superstitions of the nursery outlive the dogmas of
the parlour.

What we lose in hake, we shall have in herring.—Carew, *Cornw.*,
1602, p. 105, ed. 1811.

The hake persecutes the herring-shoal.

What will not a man do for his liberty.—Cl.

What will not importunity do.—*Ib.*

What words won't do, gold will.—Ned Ward, *London Spy*, ii. 395.
1706.

ENGLISH APHORISMS.

What you do when you're drunk, you must pay for when you're dry.—K.

What you want up and down, you have to and fro. (Of short and squat people.)—K. (Haz., p. 453.)

What ye won in the hundred, ye lost in the shire.—He.

What he getteth in the hundred, he loseth in the shire (Covetousness).—Dr.

Dat Deus immiti cornua curta bovi.—Cl.

What you win in the shire, you lose in the hundred.—Cl.

If up the hill a measur'd mile it be,
Then down the hill's another mile, I see ;
A groat to pay, fourpence will quit the cost ;
What's won in t'hundred in the shire is lost.

See Haz., p. 452.

Taylor, *Wit and Mirth*, 58.

Whatever is, is right.

And, spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.

Pope, *Ess. on Man*, i. 294.

Whatever is worth doing is worth doing well.

Whatsoever a man soweth, that shall he also reap.—*Gal.*, vi. 7.

Whatsoever is in the heart of the sober man is in the mouth of the drunkard.—Lyly, *Euph.*, p. 146.

Whatsoever thy hand findeth to do, do it with thy might.—*Eccl.*, ix. 10.

When a lackey comes to hell, the devil locks the gate.

When a lady's in the case,
All things give place.—Gay, *Fables*, i. 50,
"The Hare and Many Friends."

Fr., Place aux dames.

When a man casteth a stone among dogs, he that is hit will cry.—
Latimer, *Rem.*, p. 40 (Park. Soc.).

When a man is full of lust, his weamb is full of leasings.—Ferg.

When the heart's full of lust, the mouth is full of leasings.—K.

When a man marries his first cousin his son will be a greater fool than himself.

When a man will be rich, he must set his soul behind the door.
i.e. he must use falsehood and deceit.—Latimer, *Rem.*, p. 42.

When a man's a little bit poorly,
'Ee makes a fuss, wants a nuss,
Thinks 'ee's going to die right* surely,
Sens for a doctor, who makes him wuss.

Mrs. Parker, *Oxfordshire Gloss.*, Suppl. (E. D. Soc.);

T. Hudson, Song set by Blewitt.

* Most.

When a man's coat is threadbare, it is easy to pick a hole in it.

When a man's hose be down, it is easy to kiss him where he sat on Saturday.—Melb., *Phil.*, Y.

LEAN'S COLLECTANEA.

When a man's house burns, it's not good playing at chess.—R., 1670.

When a Methodist keeps a carriage, he turns a Churchman.

See No dissenting family.

When a new book appears read an old one.

When a quarrel enters into a trade, it serves seven years before it be free.—*Patient Grissel*, iv. 2. 1603.

When a thing is done, then it is easy for any to do it.—Fuller, *Ch. Hist.*, IV. xv. 11.

When a thing is done, advice comes too late.—R., 1670 tr.

When a thing is well done, it is twice done.—Taylor (W. P.), *Jack-a-Lent*.

When a woman's busy, how the time runs away.

Sec. *Courtezan*. 'Tis indeed Friday to-day; I'd quite forgot.

Midd., *Y. F. Gall.*, iii. 5.

When ae door steeks, anither opens.

When all fails, well fare a good memory*.—Nash, *Unf. Trav.*, B. 4.

* Wit.—*Wily Eggy*. [H., O. P., ix. 301.]

When all freits* fail, fire's good for the fiercy.—K.

* Superstitious charms.

When all's in and the *slap ditt,
Rise, herd, and let the dogs sit.

* i.e. gate shut.

Jocosely spoken to herd-boys after harvest as if there was no farther use for them.—K.

When all men speaks, no man hears.—Ferg.

When angry count a hundred.

When anything is given thee, remember why;
And to whom thou givest thy gifts have an eye.

D. of Creat., 106.

When at close quarters aim low.

When bricklayers dees, they to'n to asses.—Peacock, *Lincoln. Gloss*.

When contradictions meet both cannot possibly be right.—Thos. Ward, *England's Reformation*, iii.

When doctors disagree
Disciples then are free.

Gentleman's Mag., i. 627, 1813;
N., VI. vii. 186.

When drink cometh in,
Then talking doth blin*.

Quando venit potus, sermo cessat quasi totus.—W., 1586.

* i.e. cease.

When folks grow old they are not set by.—Cl.

When found, make a note of.—Capt. Cuttle in Dickens' *Dombey and Son*. ch. xv.

ENGLISH APHORISMS.

Qwen fayth fayleys In prestes sauuyys,
and lardis wyllis makys ye lauuyys,
and lycheri ys kallid comun solays,
and Robbery ys kallyd god purchays;
than shall the land of Albyoun
turne al to confusioun.

Digby *B. N.* 10, leaf 78 b (Bodleian).

When Gabriel blows his horn*, then this question will be decided.
—Ho. * *i.e.* at the last trump.

Il giorno di San Nimbo, Giovedi di tre fusi.—*Ib.*

When geese do wink, they mean some guile.—*Tom Tyler and his Wife*, p. 6. 1598.

When Greek [meets] Greek, then [comes] the tug of war.—*Nat. Lee, Alexr. the Great*, iv. 2.

When Greeks join'd Greeks, then was the tug of war.

When hairy mich
You'll soon be rich.

Harland and Wn., *Lancash. Leg.*, 225.

Huomo peloso
O matto o venturoso.

When heather-bells grow cockle-shells,
The miller and the priest will forget themselves*.

* *i.e.* to pay themselves. ? Chambers.

When Hope and Hape, when Health and Wealth are highest,
Then Woe and Wrack, Disease and Death are nighest.

Max. Yr. in Hen.

When I die, the world dieth with me.—*Ad.*, 1622 ; Cl.

Après moi le deluge.

Since as the proverb is, when he is gone
The world's gone with him, as all in one.

R. Brathwait, *Strap. for Dev.*, 1615, p. 225, rep.

When I give I give, and when I sell I sell: I will higgle to a farthing.—*Torr.*

When I goes a-cattin, I goes a-cattin. The negro's reasoning who, having set out to catch the cat-fish, threw away the better kinds.—*Bartlett, D. of Americanisms.*

When in doubt,
Leave out.

Rule in composition. [Abstain: Temperance at table.]

When in doubt play a trump. (Whist.)

When lairds break, carles get land.—*K.* *i.e.* the small purchaser has a chance.

As the proverb says: When love puts in, friendship is gone.—*B. and F., Lov. Prog.*, i. 1.

When many irons are in the fire, some must needs cool.—*Cl.*

Whan me* byddyth the, yt ys no synne to drynke.—*Harl. MS.* 3362.

* ? One.

LEAN'S COLLECTANEA.

When men are well whittled, their tongues run at random (In vino veritas).—W., 1616.

When men have most need, then everything is dear.—Barc., *Ecl.*, v. Prol.

When money and lands* are gone and spent,
Then learning is most excellent.

* House and land.—S. Foote, *Taste*. 1752.

Cf. Learning.

Though house and land be never got,
Learning will give what they cannot.

A pendant said to have been added by Chas. Dickens.

When my head is down my house is thatched.—K. Spoken by those who pay their way by the labour of the day.

When old knaves be dead, young knaves be fleg*.—Boorde, *Int. to Know.*, ch. i. 1547.

* *i.e.* fledged. Fligge.—*Paston Lett.*, i. 144. Flygge, as byrdis, Maturus volatilis.—Palsg. Fledge as preterite.—Cawdray, *Tr. of Similes*, 502.

When one door shuts, another opens.

When ae door steeks, anither opens.—Ry.

Donde una puerta se cierra, *otra se abre.—N., 1555; Cerv., *D. Q.*, ch. 21; Mabbe, *Celestina*.

* Ciento se abran.—Percival, *Sp. Dial.*, ii. 1599.

When one goose drinks, all drink.—Spu.

When one poor man helps another poor man, God laughs*.—(Manx.)

* *i.e.* smiles with satisfaction.

When Oportet* cums in plas,
Miserere† has no gras.

Rel. Ant., ii. 14; *Grammatical Rules*

* *i.e.* should. [*Sloane MS.* 1210, 15th cy.].

† *i.e.* the neck-verse, "Miserere mei Dominus." See If you can't read.

Qant Oportet vyent en place. *yl no ad que Pati.—*P. Plow. Vis.*, x. 439, B.

* Il est besoing qu'on le face.—Meurier, 1568; *Prov. Comuns*, 15th cy.

Doth not Oportet pertain also unto them*? Certes, if they will not meddle with oportet evangelizare they are like to have no part of Miserere.—Becon, i. 217.

* Priests.

When people are missed, then they are mourned.—S. Foote, *The Minor*, i.

Jamais mort ne fut sans regret.—Joub., *Er. Pop.*, VI. xxx. 5. 1578.

Extinctus amabitur idem.—Hor. [*Epist.*, II. i. 14.—Ed.]

I shall be loved when I am lacked.—Shak., *Cor.*, IV. i. 15.

And the ebb'd man, ne'er loved till ne'er worth love
Comes dear'd by being lack'd.

Shak., *Ant. and Cl.*, I. iv. 43.

ENGLISH APHORISMS.

Bene. Thou and I are too wise to woo peaceably.

Beatr. It appears not in this confession; there's not one wise man among twenty that will praise himself.

Bene. An old, an old instance*, Beatrice, that lived in the time of good neighbours. If a man do not erect in this age his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps.—Shak., *M. Ado*, V. ii. 63.

* Cf. *As You Like It*.—II. vii. 156, "Full of wise saws and modern instances."

When petticoats woo, breeks may come speed.

See It is time to yoke.

When poverty comes in at the door, *love flies out at the window.

* Friendship flees.—K.

When poverty comes in at doors, love leaps out at windows.—Cl.

When adversity come in at the one door, eftsoones hartsease do run out at the other.—Bullein, *Bul. of Def.* [*B. of Sim.*, f. 49]. 1562.

Love is maintain'd by wealth: when all is spent

Adversity then breeds the discontent.

Herrick, [*Hesp.*, 678.—ED.]

For, whan Richesse shyneth bright,

Love recovereth ageyn his light;

And whan it failith, he wol flit.—Chau., *R. of R.*, 5357.

When quality meet, compliments pass.—N., VIII. ix. 452.

Cf. Compliments pass when beggars meet (ironl.).—Northall, *F. L. of Four Counties*.

When shrews have dined,

Change from foul weather to fair is oft inclined.—He.

When sorrow's asleep*, wake it not.—Ho.

* Sleepeth.

Quando la mala ventura si duerme nadie la dispierte.

When tailors are true,

There is little good to shew.—Ferg.

When the age is in, the wit is out.—Shak., *M. Ado*, III. v. 33. This is Dogberry's reading of another proverb.

When the cat winketh,

Little wots the cat what the mouse thinketh.—R., 1678.

See Let the cat wink.

When the rayne rayneth and the gose wynketh,

Litill wotith the goslyng what the gose thynketh.

Skelton, *G. of Lau.*

When the cow is in the clout

She's soon out.—K.

i.e. money soon melts in the purse.

When the craw flees, her tail follows.—Ferg.

When the demand is a jest, the fittest answer is a scoff.—R., 1678.

When the devil goes to his prayers, he means to cheat you.—(Sp.) E.

When* the devil is dead, he never wants a chief mourner. There is no abuse so enormous, no evil so great, but that the interests or passions of some will be so bound up with its continuance that they will lament its extinction.—*K. K. C.*

* Where.—Cl.; C., N. C.

When the dog hath a bone,
Friend would he have none.

Wil the hund gnajh bon, i fere neld he non.—Wright, *Ess.*, i. 149.

Dum canis os rodit sociari pluribus odit.
Chen en cosyn compaignie ne desire.

When the eye is gladdened the body rejoices.

When the eyes are won
Love is begun.

Ceil gagné corps perdu.

When the fox stayeth long, he looketh for a pray.—Dr.

When the vox ys full he pullyth gees.—*Harl. MS.* 3362.

When the hen goes to the cock
The burds may gen a knock.

Spoken when widows who design a second marriage are harsh to their children.—K.

When the judgment's weak the prejudice is strong.—Kane O'Hara's burletta *Midas*, i. 4.

When the knave is in the plum tree he hath neither friends nor kindred.—Cod.

When the lion's skin will not serve, sew the fox's to it.—Melb., *Phil.*, D. d. 2 (Lycurgus). *i.e.* add subtlety to strength.

Ou il ne peult prevaloir du cuir de lion il faut que l'applique à son entente le peau du renard.—Meurier. 1558.

When the lion's skin is too short we must etch it out with the fox's case.—Cotton's *Montaigne*, ch. v.

When the market is once done, there is then no more merchandise to sell, as Damascenus saith.—Becon, iii. 103.

When the minstrel playeth at his own charges it is meet that he have an instrument after his own mind.—Dr.

When the philosopher doth make an end, the physician doth begin.—Boorde, *Brev. of Health*, Prol.

See Where the.

When the pot's full, it will boil over.—K.

When the well's full, it will run over.—*Ib.*

When the serpent is dead the poison hurts not.—Dr.; Cl.

When the shoulder of mutton is going, it is good to take a slice.—R., 1678.

When the sun shineth the light of the stars are not seen.—Max. Yr. in Hen.

Where the sun shineth the moon's not seen.—Cl.

ENGLISH APHORISMS.

When the tod gets to the wood he cares not who keek in his tail.
(Of a villain who has got out of reach of danger.)—K.

When the wares be gone, shut up the shop-windows.—Cl.

Now the wares are gone we may shut up shop.—Webster,
Wh. Dev., p. 45.

When the world is at the worst, it will mend.—Cl.; Dr.

Must not the world wend, in his common course
From good to bad and from bad to worse,
From worse unto that is worst of all,
And then return to his former fall?

Spenser, *Sh. Kal.*, Feb. 12.

Before the curing of a strong disease,
Even in the instant of repair and health,
The fit is strongest.—Shak., *K. John*, III. iv. 112.

'Tis natural to them, when they cannot cudgel the ass, to vent
their rage against the packsaddle.—Wilson, *Belph.*, iv. 2.

[Men] will mend when they cannot appar.—H., *Dial.*, II. ix.

Hope the best, sir; things at worst
Season in their decay, as children mend.

Armin, *T. Maids of Moreclack*, 1609, p. 89, rep.

When thieves reckons, leal men come to their gear.—Ferg.

When thieves reckon, it's oft-times known
That honest people get their own.

Colvil, *Whigs' Supp.*, p. 106. 1687.

When rogues fall out, honest men come by their own.—Ho.

When knaves *fall out, true men come by their goods.—R., 1670;
W., 1616; C., 1614.

* Peach.—Dr.

True men may have their own, now knaves fall out.—*West-*
minster Drollery, p. 51. 1651.

When thieves fall out, true men come to their good.—He.; Cl.;
Day, *B. B. B. Gr.*, iv.

When things are at the worst, they mend.

When things were at the worst He began to mend them.—
T. Adams, i. 222.

Cf. Some do amend.

When things be bad, a small sum maketh store.—Gasc., *Pos.*
[*Wks.*, i. 75].

When things come to the worst they are sure to mend.—
T. Dibdin, *Sam Splicem.*

Matters at worst are sure to mend.—Prior, *Turtle and*
Sparrow, 416.

When things are high, the public buy;
But when they're low they let them go.

(Quoted in a mining-share dealer's circular as "an old adage.")

Whan thou gest by the wey3e, be war where thou drowe.—
Harl. MS. 3362.

LEAN'S COLLECTANEA.

When war begins hell opens.—Cod.

When war begins hell gates are set open.—(It.) E.

When you agree with your enemy, put two bars upon the door.—
Ad., 1622.

When you are well, hold you so.—K.

When in good goos*, bide wur 'ee be.—Pulman, *Rust. Sket.*

* ? Case.

When you bend the elbow, the mouth opens.—(Kent) N., VI. v. 266.
i.e. lifting the glass to the mouth and draining it.

Cf. Cocking the little finger.

When you friend, friend so,

As though to-morrow next ye fear'd for to become a foe.

Par. of D. Dev., p. 128. 1576.

When you 've nothing else to do,

Make a stocking of your shoe.

When you have told your cards, you will find you have gained but
little.—Ho.

When you order [Glenfield's Starch] see that you get it.

When you turn about it's time to turn out [of bed].—(Sea.)

When you want a book on a new subject, the best plan is to
write one.

When you 're young [you may] try a bicycle,

When you 're old [you should] try a tricycle.

When your neighbour's house is on fire, beware* your own.—Cl.

* Then look to.—Wr.

Tunc tua res agitur paries cum proximus ardet.—Cl.

When neighbour's next house burns, to tyme thereof take heed.—

P. of D. D., p. 135.

Whensoever you see your friend, trust to yourself.—Breton,
Crossg. P., ii.

Cf. Lippen to me.

Where a man lives well, there is his country.—*Sol. and Pers.* [H.,
O. P., v. 342].

Where affect ruleth, there good judgment is geason*.—L. Wager,
Rep. of M. Magd. A. 2. * *i.e.* scarce.

Where as asses geten lordshippis, there men see selde good rewle.—
Caxton, *Key. Fox*, ch. xxxii.

Where cobwebs are plenty, kisses are scarce.—(Cornish) N., III.
vi. 6.

Where combination is possible, competition is impossible.

Where do they* expect to go to when they die.—Smollett, *Gil Blas*.

* Usurers.

Where do you expect to go to?

Where doctors disagree

Then are disciples free.—N., VI. vii. 186.

(A century old.)

ENGLISH APHORISMS.

Where drums beat, laws are silent.—K. Inter arma silent leges.

Cf. Martial law.

Where every man is master, the world goeth to wrack.—W., 1616.

Ther gromes and the goodmen · beth al eliche grette,
Woll wo beth the wones · and all that woneth ther-in.

Rich. the Redeless, i. 66.

Where God builds a church, the devil builds a chapel.—Melbancke,
Philot., p. 33; Haz., p. 296; N., V. ix. 267.

Where God hath His church, Satan hath his chapel.—T. Adams,
Wks., p. 691.

Wheresoever God buildeth a* church the devil will build a chapel
just by.—Becon, *Catechism*, i. 516. 1562.

* ? His.

Denn wo unser Herr Gott eine kirche bawet da bawet der
Teufel eine capeln hinnach. . . . Also ist der Teufel allzeit
unsers Herrn Gottes Affe.—Luther, *Tischreden*, fol. 29. 1566.

Where God hath His church, the devil will have his synagogue*.
—R. Holme, *Acad. of Arm.*, II. i.

* Chapel.—R., 1670.

Where hatred reigneth, lordship hath no surety.—Dr.

Where hens crow and cocks hold their peace, there are sorry houses.
—Rowley, *Witch of Edm.*, iv. 3.

Where is many words, the truth goeth by.—P. of Byrdes, 28.

Where many words be*, the truth goeth by.—Tav., f. 13 v°. 1552.

* Are.—Dr.

Where much is spoken, part is spoiled.

Non est ejusdem et multa et opportuna dicere.—Ad., 1622.

Where many be packing
Are many things lacking.

Tusser, *Huswif.*, p. 9. 1573.

Where Mars pitches his tent, Venus sets up her pavilion.

Ein Regiment Soldaten lasest immer Zwei Regimenten Zuruck.
i.e. one of whores and the other of bastards.—By.

Where no faith is, there's no trust.—B. and F., *Island Princess*, i. 1.

Where nought is there's nothing to be got.—Taylor, *Kicksey Winsey*.

Wher one bull makes,
Another bull forsakes;
The thyrde yett undertakes
To alter all of new:
Thus none will other sue.

Applied to the Pope. *Ym. of Hypo.*, 211. 1533.

Where pockets are full, men will borrow.

Pecora mansueta da ogni agnello vien tettata.—Torr.

Where shall a man have a worse friend than he brings from
home?—C., 1629.

LEAN'S COLLECTANEA.

There is no worse friend than one brings from home with him.—
S., *P. C.*

Where can a man have a worse enemy than he bringeth from
home?—Dr. (Tongue.)

Where the buck is bound, there he must bleat.—K.

Where the catte is a kitoun, the courte is ful elyng*.—*P. Ploun. Vis.*,
Prol. 190. Of a youthful king.

Cf. Elyng, *ante*. * Sad.

Often rueth the realm where children rule and women govern.
Hall, *Chron.* (Rich. III, 2nd year).

Væ terræ illi cujus rex est puer.—*M. for Mag.*, ii. 172.

Where the men go the women will go.

Where [as] the Philosopher do leave, there the Physician do begin.
—Bullein, *B. of Def.* [*S. of Chir.*, f. 58]. 1562.

See When the, &c.

Where the pig* breaks, let the shells† lie.—Ferg.

* An earthen pitcher. † The shards.

Where the sun shineth, the moon's not seen.—Cl.

Where there are gentles there is ay offallings*.—K. Spoken to
children who leave something behind at a house where they
like to go. * Something to be gotten.

Where there is a little, a small thing much easeth.—Ds., *Ep.*, 310;
Dr.

See Haz., 466.

Where there is little, a small thing will suffice.—Dr.

Where there is ceremony there is no friendship.—Surtees, *Handley
Cross*, ch. 26.

Where there's content 'tis ever holiday.—Browne, *Brit. Past.*, I. iii.

Where there is danger you always find a baby.

I heard this remark in a surging crowd of a London street.

Where there is pleasure you always find a parson.

An idea of my own, suggested by the preceding.

Where there is heart-room there is hearth-room. *i.e.* the tiny house
yet shelters many friends.—Miss Gordon Cumming, *Our Home
in Fiji*, ch. ii.

Where there is no fear there is no danger.—Whyte-Melville,
Satanella, ch. xi., who says it must be Irish.

Norna. "Credit me that for the guiltless there is no fear."

"There may be no danger," said Brenda, unable to
suppress her natural turn for humour, "but as
the old jest-book says, 'there is much fear.'"—
Scott, *Pirate*, ch. 119.

Where there's ower meikle courtesy there's little kindness.

Where there is peace, God is there.—Cod.

Where twa are seeking [each other] they're sure to find.—(Scots.)

Where your treasure is there will your heart be also.—*Matt.*, vi. 21.

ENGLISH APHORISMS.

A tale of Jack-a-naile, which I am afraid you will not tarry till you have heard. It was a halt king and a blind queen, and they got a lame son, and he would go to the ends of the world to seek his fortune, and when he was there he met with a pilgrim. "God give you good even. Which is the way to Poclinton?" "A pokefull of plums." He clamb up into a thistle tree and cut down an hasyll twygge and broke his head till it was whole, and when he came home he was as wise as a woodcock.
—Melb., *Phil.*, L. 3.

Quhairrof serwis the lok and the theif in the house?—*Bannatyne MS.* 1568.

Wheresoever the carcasse is, there will the eagles be gathered together.—*Matt.*, xxiv. 28.

While ae gab's teething anither's growing toothless.—*Cunmm., Burns Gloss.*

While* I'm standing I'm going.—*S., P. C.*, i.

* Whilst.—*Northall, F. L. of Four Counties.*

When a man is standing it is said he will be walking.—*T. Adams, Black Saint*, p. 360. 1615.

So long as we are standing there is hope we will be going.—*Ib.*, p. 419, *Wks.*

While she creaks she holds. (Of a vessel under a stress of sail.)—(Sea) *Russell, Sailor's Language.*

Why! the dogge gnawyth, the cat wolde etc.—*Harl. MS.*, 3362.

"Whip," saith the tailor: "Whir," saith the shears:

Take a true tailor and cut off his ears.—*Ho.*

The old proverb doth say—

Whips and fair words are the best to win women.—*Melb., Philot.*, p. 51.

Whist seldom forgives.—*G. A. Lawrence, Sans Merci.*

i.e. Bad play drives away good cards.

White hands cannot hurt.

Candidæ Musarum janua.—*Tav.*, xii. v°. *i.e.* the learned should be free and gentle to the ignorant.

Manos blancas no ofenden.

Cf. Noblesse oblige.

White legs would ay be rused*. (Of persons fishing for compliments by disparaging themselves.)

* *i.e.* praised.

Whitely things are ay tender.—*K.*

Whither I would not, I cannot* the way.—*Dr.*

* *i.e.* ken not.—*Ds., Ep.*, 31.

Who accepts* an invitation at first, wants good manners.—*Ho., Cent. II. of New Sayings.*

* Expects.—*Cod.*

Who are a little wise the best fools be.—*Donne, The Triple Fool.*

Cf. When a wise man.—*Haz*, 455.

LEAN'S COLLECTANEA.

Wit for a fool I think enough I have,
But I want wit to play the crafty knave,
And then the proverb I should finely fit,
In playing of the fool for want of wit.

Taylor (W. P.), *The Motto*.

Who breaketh promise, will not stick likewise to break his oath.—

M. of Wit and Sc., iv. 1 [*H., O. P.*, ii. 361].

Who breaks with one,
Keeps touch with none.

Rd. Brathwait, *Sheph. Tales, Ecl.*, ii. 1621.

Who breaks, pays.

Who by fortune climbs will all men hate,
Unless his life unlookt for fruit doth bring.

Trag. Hist. of Mary Qu. of Scots, l. 89.

See Manningham, *Dy.*, 1602-3 (Camd. Soc.).

Who can blow to please.—*P. of Byrdes*, 107.

Who can bridle the ass' valour?—Chapman, *Mayday*, iii.

Who can counsel a man in the choice of a horse or a wife?—Surtees,
Ask Mama.

Who can hinder a mischance?—Dr.

Who can hold men's tongues?—H.

Who can hold men's tongues from talking?—Cl.

Who can stay
That which will away?

Haz., 469; Fuller, *Hist. Univ. Camb.*
(1417) 34 [*Worthies*, i. 312].

Who can hold that will away?—Dr.

Who commendeth himself wanteth good neighbours.—Ho.

Who commends himself betrays himself and bewrays himself.—
Cod.

Qui se loue
S'emboue.

But yet men olde of our predecessours

In theyr old proverbes often comprehend

That he that is among shrewyd neighbours

May his owne dedes lawfully commende

Syns his ill-willers will nat thereto intende.

Barclay, *Sh. of Fo.*, ii. 68.

Who deceives me once, God forgive him; if twice, God forgive him;
but if thrice, God forgive him but not me, because I could
not beware.—Tarlton's *Jests*, p. 11.

See He that cheats and He that deceives.

Si tu amigo te engaña una vez nunca medre el, y si dos, tu y el;
y si tres, tu solo nunca medres.—Nuñ. 1555.

Who drives fat oxen should himself be fat.—Johnson, *Life*. 1784.

Yet feeds he fat that feedeth fat his beasts.—D., *Sc. of F.*, p. 112.

Who expounds Scripture upon his own warrant, layeth together hot
brands with his fingers.—Ho.

ENGLISH APHORISMS.

Who fears to ask doth teach to be denied.—Herrick, i. 15.

Who fights against Nature fights against God Himself [she being His handmaid].—Ho., *Parley of Beasts*, p. 135.

Naturam sequi est Deo obsequi.

The Proverb says, "Who fights with dirty foes
Must needs be foil'd: admit they win or lose.

Harington, *Epig.*, ii. 36.

Who goes more bare

Than the shoemaker's wife and the smith's mare?—R., 1678.

Who goes worse clad than the tailor's wife?—Ho.

Who goeth a mile to suck a bull

Comes home a fool and yet not full.

Treatise in answer to Boorde's

Boke of Berdes, 114 (E.E.T.S.).

Who goeth to school to himself may find a fool to his master.—Ho.

Who goeth to war at his own charges?—Dr.

Who hath a master or a make,

He is tied fast by the stake.—*P. of Byrdes*, 101.

Who hath a worse friend than he brings from home?—Cl.

Who hath all in one place hath all in the fire.—Cod.

See Haz., 181.

Who hath no children, feeds them fat.—Ds., *Ep.*, 236.

Who hath once the fame to be an early riser, may sleep till noon.—
Ho.

Who hath time and stays for it,

Often so he loseth it.—Ds., *Ep.*, 234.

Who hunts two hares at one time catcheth none.—Daniel,
Queen's Arcadia, iv. 3.

Who is born under a threepenny planet, will never be worth a
groat.—Ho.; S., *P. C.*, i.

But to the world 'tis known

That he that's born in any land or nation

Under a Twelve-pence planet's domination

(By working of that planet's influence)

Shall never live to be worth thirteen pence.

Taylor (W. P.), *Life of Thos. Parr.* 1635.

Who is good for nothing but to shell pease, may be idle three
quarters of the year.—Torr.

Who is more busy than he that has least to do?—Dr.

Who is past hope, he should be past despair.—J. Wilson, *Andron.*,
i. 5.

Who is so busy in every place as youth

To read and declare the manifest truth?

Lust. Juv. [H., *O. P.*, ii. 67].

Cf. The sarcasm addressed to juvenile correctors by Thompson,
Master of Trin. Coll., Cambridge: "Remember! we're
none of us infallible—not even the youngest of us."

LEAN'S COLLECTANEA.

Who is so woebegone,
As first a man, and then none?

H. to Servingmen, p. 145.

In war and gaming 'tis the same,
According to th' old saying,
Who's sure to conquer every game
Quite loses the pleasure of playing.
"You tell me, Dick," *Merry Musician*,
i. 95. 1716.

Who's the fool now?—Cl.

Who is worse shod than the shoemaker's wife?—He.; Ds., *Ep.*, 168;
C., 1614. See *Haz.*, p. 385.

Who lacketh a stock, his gain is not worth a chip.—He.; C., 1614.
Stock, a capital on which to fall back.

Who leads trumps oftenest wins the most rubbers. Whist proverb.

Who loves not woman, wine and song
Remains a fool his whole life long.—Luther.

Who may not play one day in a week,
May think his thrift is hard to seek.

He., *Four P's* [*H.*, *O. P.*, i. 352].

Who more ready to call her neighbour a scold, than the rankest*
scold in the parish?—W., 1616.

* Arrantest.—Cl.

Who more than he is worth doth spend,
Prepares* a rope his life to end.—By.

* He makes.

Who no good hath, no good can.—*P. of Byrdes*, 170.

Who not commends, he surely discommendeth.—Taylor (*W. P.*),
Panegyric on Wks., i. 384.

Who parts with his estate before he dieth is a fool in folio.—Cod.

This proverb experience long ago gave,
That nothing who practiseth, nothing shall have.

Tusser, *Hus.*, Oct. 1580.

Who preacheth war is the devil's chaplain.—R., 1670, tr.; Ho.,
New Sayings, v.

The unlucky kirkmen who as if they had been so many of the
devil's chaplains, preached nothing but war.—Ho., *P. of B.*

Who proves too much, proves nothing.

Quis nimium probat, probat nil.

Who puts variance 'twixt man and wife, goeth 'twixt bark and
tree.—Ho.

Who says what he should not,
Shall hear what he would not.

Qui dira tout ce qu'il voudra
Orra ce que ne luy plaira.—Cordier. 1538.

Who sayth so [the sothe, he] shall be shent.—*P. of Byrdes*, 32.

No man may now saye the truth,
But his head be broke, and that is ruth.

ENGLISH APHORISMS.

Whoso alleway sayth trouth, he may not now goo nowher
thurgh the world.—Caxt., *Rey. Fox*, ch. xxvii., p. 65.

Whoso alleway sayth trouth shall fynde many lettynge in
his way.—*Ib.*

Who seek to find eternal treasure

Must use no guile in weight or measure.

Inscription on Market-house (entrance),

Truro. 1615.

Who serves the people, nothing serves.—Ds., *Ep.*, 237.

He that serveth the people, serveth nothing.—Dr.; Haz., 186.

Chi serve al comune ha cattivo padrone.—Bacon, *Promus*, *Ap. C.*

Who serveth a feloun is yvel quitte.—Chau., *R. of R.*, 3146.

Who shall decide when doctors disagree?—Pope, *M. E.*, *Ep.* iii. 1.

Who sits too well thinks ill too oft.—Ds., *Ep.*, 230.

He that sitteth well thinketh ill.—*B. of M. R.*, No. 10.

Who speaketh what he list must hear what he listeth not, as
Terence says.—Grange, *G. A.*, I. 3.

Who spreads nets for his friends, snares his own feet.—Taylor (W. P.),
Fennor's Defence.

Who steals an old man's supper from him, does him no wrong.

Quien hurta la cena al viejo no se haze agravio.—R., 1813.

Who suffers, overcomes.—Ds., *Ep.*, 232. Chi dura vince.

Cf. He that tholes.

Il faut endurer pour durer.—Cordier. 1538.

To bear is to conquer our fate.—Campbell, *Scene in Argyllshire*.

Who sweareth when he playeth at dice, may challenge his damnation
by way of purchase.—Ho.

Qui capit uxorem litem capit atque dolorem,

Qui caret uxore, caret lite atque dolore.—Becon, i. 602.

Who tells a lie to save his credit, wipes his nose on his sleeve to save
his napkin.—Ho.

Who that byldys his hous all of salowes

And pricketh a blind hors over the fallowys

And suffrith hys wyfe to seche mony halowys,

God send hym the blisse of everlastyng galowys.

Boke of St. Albans, F. 5. 1486.

Cf. He that lets.—Haz., 184.

Who that hath an head of verre

Fro cast of stones ware him in the werre.

Chau., *Tr. and Cr.*, ii. 867.

Cf. They who live in glass houses.—Haz., p. 400.

Fortune his howse intended but to glase.

Who that mannyth hym with his kynne

And closeth his croft with cherry trees

Shall have many hegges brokynne

And also full lyttyll good serveys.

Boke of St. Albans, F. 5. 1486.

Who that wil forge tales new,
When he weneth least, his tale may he rue.
P. of Byrdes, 45.

Who thinketh ill, no good maie him befall.—Chau., *Belle Dame Sans Mercy*, 399.

Who useth me better than he was us'd,
By him I am or shall be abus'd.—Ds., *Ep.*, 231.

Quien te haze fiesta que no te suele hazer
Ô te quiere engañar o te ha menester.—Nuñez. 1555.

Quha usis perilles perische shall.—Montg., *Ch. and Sl.*, 38.

Who will be sad and needeth not, is foul to blame.—*J. Jug.* [H., *O. P.*, ii. 113].

Who will the kernel of the nut, must break the shell.—Grange, *G. A.*, I. 3.

Cf. Madam Parnell.

Who would please all, and himself too,
Undertakes what he cannot do.—Ho.

See He that would.

Whoever speaks two languages is a rascal. (Doctrine of exclusive conservatism.)—Bagehot, *Physics and Politics*, iv.

Whom heaven intends to ruin
It first infatuates.—Wilson, *Andron.*, v. 4.

Quem Deus vult perdere, prius dementat.

La hormiga quando se a de perder no siente alas.—Bacon, *Promus*, 621.

Whom fathers do best favour,
Of them they have least love again for their labour.
Jac. and Es. [H., *O. P.*, ii. 226].

Whom the Gods love, die young.—Byron, *Don Juan*, iv. 12.

Quem Di diligunt adolescens moritur.—Plaut., *Bacch.*, iv. 6.

Whores set up a candle before the devil.—Ds., *Ep.*, 110.

Whoring and bawdery
Do oft end in beggary.—R., 1678, tr.

A bawdy father makes a begging bairn-time.—K.

Whose fire is it that smokes not?—Cl.

Whoso hath no good voice,
Must make merry with little noise.—*P. of Byrdes* 65.

Whoso liveth in the Court, shall die in the straw.—Lyly, *Euph.*, p. 185.

Chi vive a Corte more a paiaro. 1530.

Whoso mochil clappeth* gabbeth† oft.—Occleve, *Letter of Cupid.* 1402. * To talk fast. † To lie.

Whoso no good hath, he can no good.—Occleve, *De Reg. Prin.*, p. 45.

Whoso wilfully will fight,
May make him wrong soone of right.
P. of Byrdes, 115.

ENGLISH APHORISMS.

Whosoever weddeth a wife,
Is sure of sorrow all his life.

Scholeho. of Wom., 418.

Why should I do it for posterity? Posterity has done nothing for me.

Widows are always rich.—R., 1670.

There is an old saying that widows' children turn out well.—

Mrs. C. W. Earle, *Pot-pourri from a Surrey Garden*, p. 333.

Wiles help weak folk.—Ferg.

Ingenio pollet cui vim natura negavit.—K.

Wilie-beguilie deceives himself.—Cl.

Dolus et fraus patrocinantur nemini.—*Ib.*

They deceyve other and hemselfes.

Bigiled is the giler thanne.—Ch., *R. of R.*, 5761.

Cf. A gilour.

For often he that will beguile

Is quited with the same guile,

And thus the guiler is beguiled.—Gower, *C. A.*, vi.

[*Cf. Wily Beguiled.* Name of play.—ED.]

Will, the piper, hath broke his pipes.—Ho.

Will wants wit.—Cl.

Win it and wear it.—Dr.

Win me and wear me.—Shak., *Much Ado*, V. i. 82; *M. of W. and Sc.*

[*H.*, O. P., ii. 355]; Cl.; S. S., *Honest Lawyer*, ii. 1616.

Wine and wealth change wise men's manners.—Cl.

Wine and women maketh wise men runagates.

Reddunt delirum, femina, vina, virum.—Dr.

Wine is old men's milk. But to old men wine is as suck to children, and is therefore called old men's milk.—Cogan, *H. of H.*, p. 211.

Ainsi peut il estre des enfans qu'on a laicte, le vin desquels est le laict, comme, au contraire, nous disons que le laict des vieux c'est le vin.—Joubert, *Er. Pop.*, I. v. 7. 1579.

Il vino è la tetta di vecchi.—B. Bolla, *Proverbij It. Bergamaschi.* 1601.

Wine is the best liquor to wash glasses in.—S., *P. C.*, ii.

Your only way is to drink wine if you be in grief, for that's the only way, the old proverb says, to strengthen the heart.—T. Heywood, *F. M. of W.*, I. iv.

Wink and be wise.—Cl.

Wink and choose.—Cl. *i.e.* they are both alike: take which you please, or with your eyes shut.—By.

Winking to drinking

Is always linking.—He., *Four P's.*, i. 353.

Winking

Sets me thinking.—Spur.

LEAN'S COLLECTANEA.

Winttur ettyþ

þat somer gettyþ.

The Good Wyf on Pylgr., c. 1460
(E.E.T.S., Extr. viii.).

Wisdom and folly is as it is taken.—*Four Elem.*, 1519 [H., O. P., i. 8].

Wisdom is better than strength.—Dr.; Haz., 317.

Wise feast takers

Must be feast-makers.—Cod.

Wise men are caught in* wiles.—Cl.; R., 1670.

I have writ down this proverb as the English have it, because in Scotch it is smutty. It signifies that wise men are sometimes strangely overseen and over-reached.—K.

* With.

Wise men are not wanted till they are lodged in their graves.—

Fulwell, *Ars Adulandi*, C. 1. 1576.

Cf. A good man's.

Wise men and gods are on the strongest side.—Sedley, *Ant. and Cleop.*

Wise men bewaren by foolis.—Chau., *Tr. and Cr.*, i. 635.

Wise men learn more from fools than fools from wise men.

Wyse men may ete the fysshe when ye shall draw the pole*.—Skel.,

Magnif., 303.

* Pool.

Wise men silent, fools talk.—Cl.

Wish and have.—Dr.

Wit in a poor man's head, moss in a mountain, avails nothing.—Ferg.

Wit is always acquainted. Those at first sight could speak, for wit is always acquainted: these fools must be akin ere they can speak.—Killig., *Par. Wed.*, ii. 7.

Wit, whither wilt?—Shak., *As You Like It*, IV. i. 149.

Lingua quo vadis?—W., 1616; T. Heyw., *Royal King*, i.; Taylor, *Odcomb's Compl.*; T. Adams, *Wks.*, p. 50. 1629; Cl.

Wite your teeth if your tail be small. Spoken to them that have good meat at their will.—K.

Wite* yourself if your wife be with bairn.—K.

* i.e. Blame.

With all thy knowledge, know thyself.—Ho.

With money alleway the right goth forth.—Caxton, *Reynard the Fox*, ch. xxviii.

With sluggards every day is holyday.—Ds., *Sc. of Fol.*, p. 69.

Ignavis semper feriæ sunt.

The idle have many holydays.—Ad., 1622.

With what measure ye mete it shall be measured unto you again.

A bon jeu bon argent.—Cordier. 1538.

Without herb-John no good pottage.—Ho.

ENGLISH APHORISMS.

He is John-herb in the pottage that will do neither good nor harm (Dr.), for that herb did not give any taste at all, either good or bad, but an excellent colour.—Taylor, *Wit and Mirth*, I. v. 76.

Like John Indifferent, did nor harm nor good.—*Ib.*, 74.

Herb-John [*pace* Taylor (W.P.)] seems to have been a name for any pot-herb. It was the custom to gather them on Midsummer-day for winter use.

See Cotgr., Herbe de la S. Jean.

Wives and mills are ay wanting.—K.

Wives and wind are necessary evils.—*Ib.*

Waes the wife that wants the tongue, but weels the man that gets her.—Ry.

Why who wanders? who wakes?

Who comys? who goes?

Who brewys? who bakes?

What makes me thus hose?

And than

It is rewthe to beholde,

Now in hote, now in colde,

Full woful is the householde

That wants a woman.—*Townl. Myst.*, p. 109.

Among the men is no solas

If that there be no woman there;

For but if that the woman were

This worldes joy were away.

Gower, *Conf. Am.* vii.

Woe's them that have the cat's dish and she ay menting*.—K. Of a needy creditor. * *i.e.* offering to stake.

Wae to him that lippens to ithers for tippence.—Cunmm., *Burns Gloss.*

Woe to that land that's govern'd by a child.—Shak., *R. III.*, II. iii. 11.

Wolves never prey upon wolves.—Max. Yr., *M.S.* 1586 in Hen.

Women and bridges always lack mending.—Midd., *Black Bk.*

The bridge of Staines we're now ascending,

The bridge of Staines is always mending;

O Polly, Polly, take great pains

And imitate the bridge of Staines.

Miss Hardcastle. O sir! I must not tell you my age: they say,

Women and music should never be dated.

Goldsmith, *She Steeps to Conquer*, iii.

Women are always in extremes.—Cl.

Women are best pleased till* they be used homely.—*M. of W. and Sc.*, iv. 1 [H., *O.P.*, ii. 359].

* While.

Women are proud to hear themselves praised.—*Thomas of Reading*, by T. D[eloney]. 1612 [*K.* 5, ed. 1632.]

Women are necessary evils.—Cl.

Women are saints in the church, angels in the streets, devils in the kitchen, and apes in their bed.—Midd., *Blurt M. C.*, iii. 3.

Le donne sono Sante in chiesa, Angele in strada, Diavole in casa, Sirene alla finestra, gazze alla porta a capra nel giardino.—Flo., *2nd Fr.*

Our poet sayeth sure
At home lyke dyuelles they be, abroad lyke angells pure.
E. More, *Defence of Wom.*, 473. 1557.

A wyddow that ys wanton, with a running head
Ys a dyvell in the kytchine, and an ape in her bed.
On "a Beechen roundel," ascribed to *temp.*
Hen. VII. or VIII.

[Described *Gent. Mag.*, 1793, I. 398.]

Women best know what will please women.—Sir Rt. Howard, *The Committee*, i. 1663.

Women have no souls.—L. Wager, *Rep. of M. Magd.*, E. 4; Ds., *Ep.*, 25; Marst., *Ins. Cos.*, v. 1; W. W., *N. H. to D.*, p. 53.

The souls of women are so small,
That some believe they've none at all,
Or if they have, like cripples, still,
They've but one faculty, the will.
The other two are quite laid by
To make up one great tyranny.

Butler, *Miscs. Thoughts*.

Women in State affairs are like monkeys in glass shops.—Ho.

Women, like turkeys, are always subdued by a red rag.—Scott, *Antiquary*, ch. 6.

Women out-superstition men.—(Linc.) F. W., p. 154.

Women, priests, and poultry have never enough.—(Ital.) R. 1670.

Women will* have the last word.

* Love to.

That be their reason not worth a turd,
Yet will the woman have the last word.

Scholcho. of Wom., 75. 1541.

Women must have their words.—Dr.

For they say women will ever be clattering.—*Jac. and Esau*
[H., *O. P.*, ii. 225].

Women will hold out better than men.

Captain. Woman! there is more virtue in thee than man.

Cock. There's no question of that, for they say they will hold out better.—T. Heywood, *Royal King*, i.

Women will say anything.

. . . women say so,
That will say anything.

Shak., *W. Tale*, I. ii. 130.

For half so boldly can ther no man
Sweren and lien as a woman can.

Ch., *W. of B. T.* 5809.

ENGLISH APHORISMS.

Women, wine, and horses are ware men are often deceived in.—
(It.) E.

Vino, femina, cavallo
Mercantia di fallo.—Bolla.

Women's little finger-tips have eyes.—Miss M.

Women's words are but wind.—Ho.; Barc., *Sh. of F.*, ii. 5.

Men have many faults, women only two;
There's nothing good they say, and nothing good they do.

Two veniall sins they have and hide—
None of the seven—their names who can tell?
They can neither doe nor yet say well.

Scho. of Wom., 978. 1541.

Wonder is the daughter of Ignorance.—T. Adams, *Wks.*, p. 345. 1629.

Wonders will never cease! (ironical).—Marryat, *A Dog-fiend*.

Woolsellors know woolbuyers.

Gents de bien s'entrecognoissent.—Cordier. 1559.

Words are but sands,
But 'tis money buys lands.—Ho.

Words are but wind; 'tis money that buys land.—Taylor,
Kicksey-winsey; Haz., p. 480.

It is not words, you know, will free the debtor.—G. Wither,
Abuses, II. ii.

Words
Are swords.—Cl.

Words
Cut deeper than swords.—Ho.

Many words
More hurt than swords.—Cl.

Oh help, my David, help thy Bethshebe,
Whose heart is pierced with thy breathy swords.

G. Peele, "David and Beth," *Wks.*, p. 485.

Cf. His words were smother than oil, and yet be they very
swords.—*Ps.* lv. 22.

Worde hath beguiled many a man.—Gower, *C. Am.*, vii.

Words flee from one man to another, as a bird fleeth from bush
to bush.—Dr.

Words go with the wind, but *dunts are the devil.—K.

* Strokes are out of play.—*Ib.*

Parolles et plumes emporte le vent.—Meurier. 1558.

Words, of course, have coarse effect.—Fulwell, *Ars Adulandi*, G. 1.

Work a God's name, and so does no witches.—K. *i.e.* by labour
and activity you disarm them.

Wark bears witness who weil does.—Ferg.

Work does* not when 'tis dry.—Cl. *i.e.* advances not without
drink. (*Bibacitas*)

Cos sitiens malè acuit.—*Ib.*

* Dow, *v.* Scotch. See Doe in Halliwell, and Dry bargains.

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The longer that day dawes,
Wars pepill, wars laws.—*Town. M.*, p. 310.

Sec. Daemon. Sir, it is said in old sawes,
Work for nought maks folk dead sweir*.—K.

* *i.e.* lazy, inattentive.

Wrath may not always last.—*Thersites* [*H., O. P.*, i. 419].

Write injuries in dust, but benefits in marble.

Purnere qui ledit, sed scribit marmore læsus.—*Lansd. MS.* 762,
f. 99, Hen. VII.

Write nothing: burn nothing. Duke of Wellington's maxim with
respect to documents.

Buona memoria è la scriptura; la ritiene la sua figura.—MS.
additions to Nuñez in B. M. copy.

Wrang has no warrand*.—Ferg.

* *i.e.* surety, guarantor, who is responsible.

Wrang hearing makes wrang rehearsing.—Ferg.

Wrong reckoning is no payment.—Cl. And therefore all accounts
are, or are supposed to be passed, errors excepted.—By.

Ye be all even as ye began;

No man hath lost nor no man hath wan.

He., F. P.'s [*H., O. P.*, i. 385].

Years must be weighed as well as counted.

Yesterday will not be called again.—J. Skelton, *Magnif.*, 2057.

See Haz., 294.

But it is now too late to call yesterday again.—Latimer,
Lett., xxxiii. 1538; Udall, *Erasm. Ap.*, 298.

How great folly is it then for a mortal creature to call again
(as they say) yesterday.—Tav., f. 34 r^o. 1539.

Past times are ne'er recalled.—Rowley, *B. of Merlin*, v.

You are as fine as if you had a whiting hanging at your side or
girdle.—P. in R., 1678.

You are as proud as if you had a whiting tied to your arse.—
MS. additions in Sir J. Banks's copy of R., 1742, at B. M.

You are not my father-confessor.

Voi non seti prete: non mi voglio confessar da voi.—Bolla. 1604.

You are well if you know when you are well.—Cl.

You are well and you can keep well.—*Ib.*

Ye breed of the gouk, ye have not a ryme but ane.—Ferg.

You can always tell how the mine is going on by the appearance of
the captain.—(Cornish.)

You cannot call a man worse than unthankful.—Cod.

You can call a man no worse than unthankful.—Cl.

You can't do but you must overdo.—Cl.

You can't get blood out of a stone.

You can't get butter out of a dog's mouth.

ENGLISH APHORISMS.

You can't get the breeks off a Highlander.

Vis nudo vestimenta detrahere?—Plaut., *Asin*, I. i. 79.

Veulx tu prendre ung homme rez aux cheveux?—Cordier. 1549.

You can't give more than you possess.—*Law Maxim*.

You can't have two forenoons in the same day*.—(Devon.) *N.*,
I. ix. 527. * *i.e.* a second "prime of life."

You can't lose what you never had.

Never can man lose what he never had.—Walton, *C. Ang.*, I. v.

Things that are not at all are never lost.—Marlowe, *H. and L.*,
i. 276.

You cannot love both* at once the mistress and Malkin, her maid.

* Wed both.—Cl.

Non potes simul Thetydem et Galateam amare.—W., 1616.

You can't make an omelette without breaking eggs. Napoleon's
remark after the battle of Borodino.

You can't make black white.

We were wont to say that black could never be coloured into
white, yet the devil hath some painters that undertake it.—
T. Adams, p. 640.

You can't make people sober* by act of Parliament.

* Moral, virtuous.

Cf. *Lady*. You are sharp, sir;
 This act may make him honest.

M. If he were
 To be made honest by an act of Parliament
 I should not alter in my faith of him.

B. Jon., *Dev. is Ass*, iv. 1.

Ye cannot serve God and Mammon.—*Matt.*, vi. 24.

You cannot stay evil-hung* tongues.—*Ad.*, 1622.

* Evil.—Cl.

You catch birds by laying salt on their tails (*Inanis opera*).—Cl.

Ye have a ready mouth for a ripe cherry.—Ferg.

You know what you leave behind,
But not what you will find.

You may beat a horse till he is sad,
And a cow till she be mad.—R., 1678.

Thou may catch in an hour
That shall savour full sour

As long as thou lives.—*Town. M.*, p. 100.

You may choke a dog with pudding.

You stall me with so much pudding.—Brogden, *Lincoln. Pro*.

Cf. Pudding-headed.

Affogar il cane colle lasagne.—Torr.

Chi è min chione* non mangi torta.†—*Ib.*

* *i.e.* dull. † The English speak almost the like of pudding.—*Ib.*

You may ding the deil into a wife, but you'll never ding him out of
her —K. *i.e.* by beating.—K.

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Mat. However, at last I found the way of beating the devil out of mine wife.

Rod. And I should ha' thought there was more danger of beating him in.—Wilson, *Belphegor*, iii. 5.

Ye may drink of the bourn, but not bite of the brae.—Ferg.

As the prov. goes—

You may find out blood by the footsteps.—Bulwer, *Anthropo.*, p. 542. 1655.

You may know by his looks what porridge he likes.—Cl.

You may guess by his nose what porridge he likes.—Greene, *Th. Fg. Out.*

You may know the horse by his harness.—R., 1670; Ad., 1622.

Ye may not sit in Rome and strive with the Pope.—Ferg.

You may poke a man's fire after you've known him seven years, but not before.

You must be a seven years' friend of the house before you dare stir the fire.—*N. and Q.*, VI. i. 155.

Ye may puind for debt but not for unkindness.—Ferg.

You* may see day at† a little hole.—He.; Lyly, *Euph.*, p. 318.

* One.—C., 1629; Cl.

† Through.—Dr.

I can see day at a little hole.—Porter, *T. A. W.* [H., *O. P.*, vii. 356].

I have seen the day of wrong through the little hole of discretion.—Shak., *L. L. L.*, V. ii. 711.

I pray you be not mitours set upon the heddes of Plowmen's sons? and do not the children oftentimes of obscure skant yeomen and very abjects possess both rich houses and lands when sometyme their parents would gladly have served in the kichin? What is the cause? It should appere Vertue avaunceth and learning helpeth. Exclame not, neither bewail these pore ones estates, for thei can see day at a little hole, and live as merrie, the old proverb saith, as white bee in hive.—Bullein, *B. of Def. (So. & Chir.*, f. 57). 1562.

At little holes the day is seen.—Church-yard's *Charge*, p. 9. 1580.

Daylight will peep thro' a little hole.—K.

Day and Truth may be discerned at a little hole.—Cod.

You might have guessed twice and have guessed worse.—Gasc., *Gl. of Go.*, iii. 2.

You must eat a bushel of salt with a man before you know him.—Lyly, *Euph.*; Shirley, *Witty Fair One*, i. 3; E. Gayton, *Art of Longevity*, c. 33. 1659.

Trust no man onles thou hast fyrst eaten a bushel of salt with him.—Tav., f. 30.

Nemini fidas nisi cum quo prius modium salis absumpseris.—Er.

Naom te has de fiar senaom con quien comeres un moyo de sal.

—Nuñez. 1555.

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Innanzi che si conosca un amico bisogna mangiare un mozzo di sal.—1530; Montluc, *Com. de Prov.*, ii. 3. 1611.

Ane sould eit ane bushell of salt w^t him quhom he meaneth to mak his frende.—Max. Yr., *MS.* in Hen. 1586.

Devant que cognoistre un amy menge ung muy de sel avec luy.
—Seer, *Shoone Spreekworden.* 1549.

Bab. God forgive me! I think I shall not eat a peck of salt: I shall not live long, sure.—*Patient Grissell*, i. 1603.

You must eat a peck of ashes* ere you die (Infortunia).—Cl.

See He that eats. * Dirt.—S., *P. C.*, i.

You must find

Or grind.

Aut faciendo,

Aut patiendo.—Cl., *P. P.*

You must go behind the door to mend old breeches.—(Cornwall) *N.*, III. vi. 495.

You must not discredit your own witness.

You must not kiss and tell.—Congreve, *Love for Love*, ii. 10.

'Tis no sin love's fruit to steal,

But the sweet theft to reveal.

B. Jon., *Forest*, v. ("To Celia").

You must not pledge your own health.—R., 1678.

You must not starve a cause.—Torr.

Sin che la lite pende la rende. La lesina non va adoperata ne con medici ne con maestro.—Torr.

Eschars plaidoyer hardi perdeur.—Cotgr.

You must pay for peeping.—By. *i.e.* your curiosity.

You never see a dead donkey nor a dead post-boy.

Whichever you please my little dears:

You pays your money and you takes your choice.

You pays your money and what you sees is

A cow or a donkey just as you pleases.

One thing is this, you shall never be younger indeed.—L. Wager, *R. of M. Magd.*, B. 2.

Lady Smart. Bid the children be quiet and not laugh so loud.

Lady Answ. Oh, madam, let 'm laugh, they'll ne'er laugh younger.—S., *P. C.*, i.

Fair Candida can never labour younger;

For she's in labour, being thirteen under.—Ds., *Ep.*, 401.

He that gapeth till he be fed

May fortune to fast and famish for honger:

Set forward, yee shall never labour yonger.

He., *Dial.*, I. ix.

You shan't drink after me, for you'll know my thoughts.—S., *P. C.*, ii.

Ye should be a king of your word.—Ferg.

You should never touch your eye but with your elbow.—R., 1670.

Non patitur ludum, fama, fides, oculus.—R., 1678.

Il ne faut toucher aux yeux et aux nez malades que du coude.—
Joub, II. (86), *Cab.*

Quien quieres el ojo sano
Ate la mano.—Nuñez. 1555.

You think everything is yours but a little the king has.—S., *P. C.*, ii.
Ye wald do little for God, an the devil were dead.—Ferg. *i.e.* fear,
not love, impels you.—K.

You were wrapt in your mother's smock, you are so well-beloved.—
S., *P. C.*, ii.

You will catch more flies with a spoonful of honey than with a
gallon of vinegar.—Forby, *E. Ang.*

Young flesh and old fish doth best men feed.—Cogan, *H. of Health*,
118, 140.

Yong counsél which is to warme
Or men beware doth ofté harme.—Gower, *C. A.*, vii.

Young men are no longer boys.

Young men should not marry yet: old men never.—[Diogenes] *C. N. C.*
Marriage, in youth too soon, in age too late (Bias).—Lodge,
Wit's Mis., p. 29.

Young ravens must have food.—Shak., *M. W. W.*, I. iii.

Young saint, old devil.—He.; *Harl. MS.*, c. 1490.

Young saints, old devils.—Greene, *Th. Fg. Out.*

Of a young saint groweth an old devil.—Northbrook, *Agt. Dicing*,
1577; [*Shak. Soc.*, p. 8.]

Of young sancts growis auld feinds.—Dunbar, p. 44. Ed. 1860.

Young things will reach.

Cf. Haz., 324, Raw leather.

"So wide," quoth he, "I know 'twill never stretch."

"Content yourself," quoth she, "young things will reach."

Taylor, *The Sculler*, Ep. 11.

Your inconstant joy
Preports annoy.—W., 1616.

Your looking-glass will tell you what none of your friends will.—
(Sp.) E.

Youth and age cannot agree.—Ho.

Youth and age will never agree.—Ferg.

Youth is bought more oft than begg'd or borrow'd.—Shak., *Tw. N.*,
III. iv. 3.

Youth must not have its will.—Cl.

This is the Devil's dispensation: "Youth must be borne with."

—T. Adams, *IVks.*, p. 371.

Youth over-bold
Seldom good old.—Cod.

Youth will be served.

Zeal without knowledge is sister of folly.—Ds., *Ep.*, 55.

Contributions to “Notes and Queries.”

CONTRIBUTIONS TO "NOTES AND QUERIES."

[THE REPLIES GIVEN ARE BY MR. VINCENT STUCKEY LEAN,
SAVE WHERE THE QUERIES ARE BY HIM
AND MARKED V.S.L.]

3rd Series, vol. v., June 11, 1864; p. 477.

ANECDOTE.—I have somewhere read an anecdote of an eminent man who excused himself for gathering a peach from a friend's garden wall by an impromptu rhyme, which his companion deemed a sufficient justification of the act of petty larceny. Will someone refresh my memory as to the words of the distich (I think it was) and the name of the author?—ST. SWITHIN.

3rd Series, vol. vi., July 30, 1864; p. 97.

ANECDOTE (3rd S., v. 477).—ST. SWITHIN will find the anecdote which he cannot recall in the concluding chapter of Scott's *Life of Swift*:

The Dean had a habit of doing whatever he fancied, and of quoting an extemporised proverb as his warrant. On this occasion his host having shown him some fine fruit without offering any, Swift helped himself, and added: "It was a favourite saying of my poor grandmother—

'Always pluck a peach
When it's within your reach.'

3rd Series, vol. vi., Aug. 13, 1864; p. 128.

THE BURNHAM BEECHES.—I beg the favour of being told where I may find any verses that have been written about these trees.—W. B.

3rd Series, vol. vi., Sept. 3, 1864; p. 198.

BURNHAM BEECHES (3rd S., vi. 128).—Some years ago I stumbled on an interesting souvenir when visiting this fine bit of forest land. In the middle of a noble natural amphitheatre, round which the

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trees had grouped themselves, so as to make it specially secluded, I found a simple white stone, inscribed "F. M. B.," with a date, and some verses commemorative of the many gifts and graces, intellectual and moral, of an eminent musician. I at once recognised the lamented Felix Mendelssohn Bartholdy as the subject; and, on inquiry, I found that this spot had been the favourite haunt of the poet-musician when visiting at the neighbouring seat of Mr. Grote, the historian of Greece; and that the erection of this memorial, and the lines which it bore, were the feeling tribute of that well-known friend of musical genius, Mrs. Grote. Certainly no fitter place could have been chosen to inspire the "wood-notes wild" which Nature taught her favourite child, and which of all his strains he loved best to utter.

4th Series, vol. vii., May 27, 1871; p. 453.

"EVERYBODY'S BUSINESS."—The origin or first use of common proverbs is rather a curious subject.

In the opening of No. 18 of *The Tatler* occurs (almost in these words) the familiar saying—"What is everybody's business is nobody's business." Query if this is the first time this was said?—LYTTLETON.

4th Series, vol. vii., June 24, 1871; p. 550.

EVERYBODY'S BUSINESS IS NOBODY'S BUSINESS (4th S., vii. 453).—I often wish that a list were made from your earliest pages downwards of queries which have never been in any way answered. The truth of this proverb would abundantly appear thereby.

As to its antiquity, I can carry it back at least fifty years before LORD LYTTLETON's reference—to Walton's *Complete Angler*, where, part I c. ii., he says: "I remember that a wise friend of mine did usually say, 'That which is everybody's business is nobody's business.'"

4th Series, vol. xi., Jan. 11, 1873; p. 32.

A QUESTIONABLE TITLE: THE LATE JUDGE MAULE.—An enquiry by "CCCXI" as to whether W. H. Maule was knighted elicited replies from (1) "W. F. P.," who suggests that "in the absence of the customary fee it [the entry at Herald's College, &c.] would not be officially recorded;" and (2) "INNER TEMPLAR" (p. 83) recalls the anecdote afterwards referred to by other correspondents: "Perhaps he abstained from knighthood, because he thought it not worth the fees; perhaps because he did not wish to share it with his 'brothers,' of whom his opinion was signified by saying: 'When I have to argue in the Common Pleas I take a pot of porter, to bring myself down to the level of the court.'"

A rejoinder by "CCCXI" appears in the same vol., p. 205:—

"... On another point I ought not, perhaps, to put my recollection in opposition to that of an INNER TEMPLAR... but mine with reference to the anecdote told... is this:—

CONTRIBUTIONS TO "NOTES AND QUERIES."

"One morning, in what was called the Robing Room at Westminster Hall, but which was in fact a lounging-room supplied with newspapers, and where luncheons, &c., were to be had, Maule was eating a beefsteak, with a pot of porter before him. Some barrister said to him: 'Why, Maule, I thought you were going to argue that great (say) insurance case in the Exchequer to-day' (it could not have been the *Common Pleas*, because Maule was not a serjeant, and for that reason he could not have spoken of the judges as 'brothers'); and Maule answered and said: 'Yes, I am trying to bring my mind to a level with that of the judges.' This would have been an impromptu; the other might have been prepared. . . ."

"TEWARS" (same vol., p. 258) proves that the "impromptu" was told of Sir John Millesent 250 years ago.

4th Series, vol. xi., March 29, 1873; p. 258.

THE LATE JUDGE MAULE (4th S., xi. 32, 82, 205).—Some genuine specimens of Maule's wit are given in a sketch of his career in the *Law Magazine and Review* for May, 1858, and a verbatim report of his famous sentence on the prisoner in humble life convicted of bigamy in the days when marriage could only be dissolved by private Act of Parliament—an admirable piece of irony, illustrating the constitutional doctrine, "that 'the law is open to all,' like the London Tavern."

4th Series, vol. xi., Feb. 8, 1873; p. 109.

. . . Spenser gives the same etymology from *war* and *old*. The proverb, "the weaker goes to the *wall*," may be traced back to the old expression, "the weaker has the *war*," *i.e.* the *worse*.—R. M.

At p. 185 in the same vol. F. Chance suggests "the *wall side* of a street" is meant.

4th Series, vol. xi., March 29, 1873; p. 263.

"THE WEAKEST GOES TO THE WALL" (4th S., xi. 109, 184).—I should be disposed to derive this phrase from the custom of our ancestors, when their beds stood at the side of the room, to put the youngest and feeblest of the family on the inside, the place of warmth and security; while the father, as the strongest, lay on the outer side, where a stock or post fastened to the floor kept the whole party compact and comfortable (?). As in the school-boy doggerel:

"He that lies at the stock
Shall have the gold rock;
He that lies at the wall
Shall have the gold ball;
He that lies in the middle
Shall have the gold fiddle."

Halliwell's *Popular Rhymes*.

4th Series, vol. xi., Feb. 15, 1873; p. 137.

A "BALD BORN."—Two or three months ago, whilst examining, or rather running through, the parish register of Bromsgrove, in Worcestershire, I happened to cast my eye upon the following three entries. I omitted to note the exact date of two of them; but one was in 1746, and the other two (which refer to the same child) between 1743 and 1762. The entries run as follows:—(1) "Baptized, Lucey (*sic*) Slater, daughter of Hannah C—, a Bald Born." (2) "Baptized, William, son of Ann T—, a bald born child." And five days later: (3) "Buried, William, son of Ann T—, a bald born child." I thought at first that *bald-born* was perhaps a euphemism for *illegitimate*, and this idea found some little support in the circumstance that in all these three entries only the name of the *mother* was given, and not, as is usually the case with legitimate children, the name of both father and mother. But I soon discovered that there had been no particular squeamishness in Bromsgrove with regard to the designation of illegitimate children, and that the very straightforward word *bastard* was to be found appended to something like two children per month; and I was consequently obliged to abandon my original idea, and to come to the conclusion that *bald-born* meant simply that the child was born without any hair upon its head. I have since consulted medical works, and I find that children are sometimes, though rarely, born bald.

In conclusion, I would inquire if it is still the custom to describe such children in parish registers as *bald-born*; and also whether any particular superstition has at any time been attached to the congenital absence of hair from a child's head.—F. CHANCE.

[T. B. WILMSHURST (p. 245) has no doubt *base-born* is meant. Rejoinder by F. CHANCE asks to be shown that the "poetic epithet 'base-born'" has been used in parish registers. Replies quoting instances of the word in parish registers by H. FISHWICK and "D. W."]

4th Series, vol. xi., May 17, 1873; p. 413.

"BALD-BORN": "BASE-BORN" (4th S., xi. 137, 245, 280, 372).—I can easily meet Dr. Chance's call for an instance of the colloquial use of "base" for illegitimate birth. A few years ago, on the road to Coddington, Herefordshire, where I was anxious to see an alleged centenarian (who died in 1871, and whose case is mentioned in vii. 320, 523, of the present series), I fell in with a labourer of the district, and we discussed this claim of John Jenkins. I demanded the evidence of the register, and here he admitted lay the difficulty, as Jenkins was "a base child," and had not been baptized under the name he bore in after-life; but he cornered me by adducing the fact that the old man had a daughter, admitted to be over eighty, living with him. I declined to follow the fresh hare thus started, but I hope that Mr. Thoms has since hunted it down. Halliwell gives "base-born, a bastard."

CONTRIBUTIONS TO "NOTES AND QUERIES."

4th Series, vol. xi., April 12, 1873; p. 304.

CATIOW: HENNAGULPH.—These curious names, not found in the appendix to Dr. Charnock's *Ludus Patronymicus*, have come under my notice in this neighbourhood. Catiwow is a journeyman brickmaker. Hennagulph is a policeman. The latter tells me he is a Kentish man, and that his family possess documents proving their descent for some centuries. Can anyone suggest the origin of these uncommon names?—MAKROCHEIR, Knowl Hill, Berks.

4th Series, vol. xi., May 24, 1873; p. 432.

"HENNAGULPH" (4th S., xi. 304).—This I take to be a corruption of the personal name Ingulf, which also gives us the Welsh patronymic Bengough, *i.e.* Ap Ingulph.

4th Series, vol. xi., March 29, 1873; p. 256.

THIRTEEN TO DINNER.—What is the true origin of the superstition that for thirteen to dine together is unlucky? I have gone carefully through the notices of the subject in the forty-six vols. of *N. and Q.*, but can find nothing to enlighten me. Is the superstition a widely-spread one? Can it, or can it not, be traced to the Last Supper?—C. T. W.

["LYTTLETON" (p. 330) has "no doubt this notion has reference to the Last Supper."]

4th Series, vol. xi., May 24, 1873; p. 432.

THIRTEEN TO DINNER (4th S., xi. 256, 330).—The Germans derive this superstition from the Northern Mythology. I give you an authority:—

"Wahrscheinlich hat dieser Glaube in dem Mythus seinen Grund, dass von den 13 Göttern, die ursprünglich unerschliesslich des Loki in Walhall tagten, einer sterben musste, nämlich Baldur."—*Die Urreligion des Deutschen Volkes in Hessischen Sitten, Sagen, &c.*, von E. Mühlhause (Cassell, 1860), p. 203.

5th Series, vol. vii., March 3, 1877; p. 167.

OBSCURE EXPRESSIONS IN AN OLD DRAMATIST.—In the dramatic works of Richard Brome I meet with some expressions not to be found in any of the dictionaries (including "Nares") which I have consulted. I send a first instalment, "to be continued." Brome is a most indelicate writer. He seems to have written during the time of the Commonwealth. In *A Præludium to Mr. Richard Brome's Playes*, printed 1653, we read, alluding to the anticipated revival of the drama:—

"Then shall learned *Johnson* reassume his seat,
Revive the *Phoenix* by a second heat;
Create the *Globe* anew, and people it
By those that flock to surfeit on his wit.
Judicious *Beaumont*, and the ingenious soule
Of *Fletcher*, too, may move without controule.

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Shakespeare (most rich in Humours) entertain
The crowded Theaters with his happy veine;
Davenant and Massinger, and Sherley then,
Shall be cry'd up againe for Famous men;
And the Dramatick Muse no longer prove
The people's Malice, but the people's Love."

Some of the obscure expressions are subjoined:—

1. "Away Pimpe, *Flamsted*."—*A Mad Couple Well Match'd*, Act i., sc. i.

In the *City Wit*, by the same author, Sir Gregory Flamsted is named, the speaker being supposed to be from Cornwall. Of course, no allusion could be made to the celebrated astronomer, who was subsequent to Brome's time; but query, was he of Cornish extraction?

2. "Cudshoe, did it tell it kinseman that it is got with Champkin?"—*Ibid*.

Query, what is meant by "Cudshoe"? "Champkin," for "child," is evidently from to champ, as distinct from to bite, to gnaw, &c.

3. "And from my house all night, and yet no *Green-goose-faire* time."—Act iii.

4. "Here's a short potation;
But good Lyatica, I assure you, sir."
The Novella, Act i., sc. 2.

"Lyatica," what kind of wine, and where from?

5. "A spurning *Skitterbrooke*."—*Ibid*.

A vulgar allusion.

6. Alluding to women actors, I find in *The Court Beggar*:—

"The boy's a pretty actor, and his mother can play her part;
women actors now get in repute."

7. "I could *unshale* a plot."

"Unshale," for *reveal*, may be found in Shakspeare, Marston, &c.

8. "Will you suffer me to sink under my *Freenes*?"—*City Wit*, Act ii., sc. i.

Query, for "freeness"?

9. "Now that I have brought thee into the *Amcène* fields."—Act ii., sc. i.

Query as to "*Amcène* fields."

10. "Here dreadfull *Mavortian*, the poor price of a dinner."

"Mavors" was a surname of Mars, whence "*Mavortian*" to a soldier.—See *Æneid*, i. 280; iii. 13.—PHILIP ABRAHAM, Gower Street.

5th Series, vol. vii., March 24, 1877; p. 238.

OBSCURE EXPRESSIONS IN AN OLD DRAMATIST (5th S., vii. 167).—2. *Cudshoe*.—An affected childish rendering of the interjection "*Gadso*," which is itself a mispronunciation of an Italian

word unmentionable to ears polite, though they are still offended by its prominent use in the everyday talk of that people.

3. "*Green-goose-fair time*."—A fair held at Stratford on Whit Thursday. See Nares.

4. *Lyatica*.—A "fine wine" of Tuscany, luscious, but cloying to modern tastes. It is still imported, and may be procured in small rush-covered flasks at the shops of the Italian-produce dealers about Soho.

5. *Skitterbrooke*.—This is sufficiently explained by the Scotch proverb, "A spoonful of skitter will spoil a pailful of skink (liquor)."

9. *Amene* (an old word in archaic spelling), pleasant, from Lat. *amœnus*. See instances in Halliwell under "*Amene*."

5th Series, vol. vi., July 8, 1876; p. 29.

"LEAP IN THE DARK."—Will some reader trace this phrase further back than the use of it by Lord Derby in the debate on the Reform Bill in 1868?—R. H. WALLACE.

["*H. B. C.*" traces the expression to Hobbes; "*H. E. Q.*" to Hobbes; WM. CHAPPELL to the *Beggars' Opera*; E. H. COLEMAN to Rabelais, thus—"Je m'en vay chercher un grand peut-estre." "*MOTh*" asks if it is not Voltaire's description of the passage from this world to the next; &c.]

5th Series, vol. vii., March 31, 1877; p. 252.

"LEAP IN THE DARK" (5th S., vi. 29, 94).—I do not think the *ipsissima verba* have been traced further back than Gay. Rabelais has been quoted, but to the editor of his *Works* in English, P. Motteux, we owe the idiom:—

"Rabelais being very sick, Cardinal Du Bellay sent his page to him to have an account of his condition. His answer was: 'Tell my lord in what circumstances thou findest me; I am just going to leap into the dark. He is up in the cock-loft: bid him keep where he is. As for thee, thou'lt always be a fool. Let down the curtain, the farce is done.'"—"*Life of Dr. Francis Rabelais*," p. xxiii., prefixed to his *Works*, London, 1694, 12 mo.

5th Series, vol. vii., Jan 20, 1877; p. 46.

"ON TICK."—It is commonly thought that the phrase to buy "on tick" is modern slang. It occurs, however, in the year 1696 in the *Diary of Abraham de la Pryme*, published by the Surtees Society:—

"Here is very little or no new monney comes yet down amongst us, so that we scarce know how to subsist. Every one runs upon tick, and those that had no credit a year ago has credit enough now" (p. 110).—A. O. V. P.

E. L. Blenkinsopp gives an illustration of the use of this phrase at date 1661; William Underhill quotes from Fuller's *Holy and Profane State*; Bernhard Smith from *Hudibras*; F. F. P. from Warburton's *Prince Rupert and the Cavaliers*.

5th Series, vol. vii., March 31, 1877; p. 254.

"ON TICK" (5th S., vii. 46, 114, 157).—"No matter whether upon landing you have money or no, you may swim in twenty of their boats over the river upon ticket."—T. Dekker, *Gull's Horn-book*, ch. vi. 1609.

5th Series, vol. vii., April 14, 1877; p. 288.

"NEXT THE HEART."—What is the origin and force of this expression? Wright (*Dict. of Obsolete English*) says "in the morning, fasting," is its meaning, and so Halliwell. Cogan in his *Haven of Health*, 1596, discussing the wisdom of the old custom of drinking wine the first thing in the morning, as advised by the school of Salerno, and still followed by the Italians—in Rome you may hear the dram-seller making his early rounds, and serving his customers of the upper floors by means of a string let down to him—sums up thus: "So that it is not altogether unwholesome to drink wine next the heart, so there be respect had to the time, to the country, to the age, to custom" (p. 216). But at p. 164 he says that vinegar is injurious "if it be taken fasting, as I have known some maidens to drink vinegar next their hart (*sic*) to abate their colour, and to make them fair, and sometimes to eat toasts dipt in vinegar." Here there is no reference to the morning. Can the phrase be found in any other writer? I have only observed it besides in *The School of Slovenrie*, by R. F., 1605:

"Many there are which next their heart do burnt wine whole-some think:

For why? (say they) our senses are restored by that warm drink" (p. 43).

He is speaking of taking "a hair of the dog that has bitten you" after a debauch.*—V.S.L.

* [Mr. Lean has supplied an answer to this, his own query, in Vol. III., p. 300.—ED.]

[*This does not appear in the index under Mr. Lean's name.*]

5th Series, vol. vii., April 14, 1877; p. 289.

AUTHORS OF QUOTATIONS WANTED.—

"It is not easy to be bad or good:
Vice plagues the mind, and virtue flesh and blood."

"The good old times,
Before the birth of care or crimes."

"And here and there some stern old patriot stood,
Who could not get the place for which he sued."

"Which sate beneath the laurels day by day,
And fir'd with burning faith in God and night,
Doubted men's doubts away."

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What blind poet was it who wrote thus of himself?—

"Me, though blind,
God's mercy spared from social snares with ease,
Saved by that gracious gift, inaptitude to please."—V.S.L.

5th Series, vol. vii., May 12, 1877; p. 379.

AUTHORS OF QUOTATIONS WANTED (5th S., vii. p. 289).—

"And here and there some stern high patriot stood,
Who could not get the place for which he sued."
Byron's *Don Juan*, c. xii. st. 70.—ESTE.

5th Series, vol. vii., May 5, 1877; p. 359.

AUTHORS OF QUOTATIONS WANTED (5th S., vii. 289).—

"From social cares with ease
Saved by that precious gift," &c.,
is from *The Lynnburn*, by Sir H. Taylor.—G. F. S. E.

5th Series, vol. vii., March 3, 1877; p. 166.

YORKSHIRE FOR "TO PLAY."—In this district "to play" is rendered by "to lake" (pr. "lääk") in three different senses:—1st. When a man is out of work either permanently or temporarily, he plays or is playing; in broad Yorkshire, he is "laking"—"Ar Bill's bin lääk'ing a fotnit," "Our William has been playing a fortnight." 2nd. Nearly all juvenile games are "laked" at, not played at—"Let's lääk at cricket, lads;" "Well, let's lääk at taws (marbles), then;" and so on. 3rd. I overheard a young man exclaim the other day, in reply to another who had seen the new fountain in the market, "Wor it lääk'ing?" "Was it playing?"—J. H. WILKINSON, Roundhay, Leeds.

Editorial note quotes "laekers" used for "players." Reply also from HUGH A. KENNEDY.

5th Series, vol. vii., June 2, 1877; p. 439.

YORKSHIRE FOR "TO PLAY" (5th S., vii. 166, 258).—Our "lark," "larking" (coarse merry-making), supposed to be modern slang, are the old word mispronounced, as pointed out by Dr. Nash (deriving from it a formerly used name for a courtesan) in a note to—

"The difference marriage makes
'Twixt wives and ladies of the lakes."

Butler, *Hudibras*, III. i. 867.

5th Series, vol. vii., Feb. 24, 1877; p. 148.

HOWELL'S LETTERS.—I should be glad of an explanation of the following terms:—

Coshionet.—"She had afterwards put the latter letter in her bosom, and the first in her *coshionet*."—Bk. i., sect. 4, letter 10.

[Several others not referred to by Mr. Lean.]

Concutable.—"In Languedoc there are wines *concutable* with those of Spain."—Bk. ii., letter 54.—T. LEWIS O. DAVIES, Pear Tree Vicarage, Southampton.

"ACHE," quoting from Nares's *Glossary*, defines *cushionet* as a small cushion, might be a casket. "Rather, perhaps," he adds, "a toilet cushion covering the top of a box."

[Other replies.]

5th Series, vol. viii., August 11, 1877; p. 118.

HOWELL'S LETTERS (5th S., vii. 148, 211, 314, 516).—MR. DAVIES may like to have two references confirming ACHE's interpretation of *cushionet*. The first is in *Poetical Miscellanies from a MS. Collection, temp. James II.*, Percy Society, 1845, p. 7:—

"A Lottery Proposed. Mrs. Andrews. A Cushionet.

To hir that little cares what lott she winnes

Chaunce gives hir this cushionett for her pinns."

Secondly, it appears from a passage in Robert Greene's *Thieves Falling Out*, 1592 (reprint *Harleian Miscell.*, viii. 399), that a *cushionet* was something that lay in the window of a lady's bedroom, *i.e.* in the deep embrasure where the looking-glass is still sometimes placed. I have more than once found a box, suitable for holding letters, with a pincushion top or cover, in my bedroom at an old country house. With regard to *concutable*, *gustable* has the sense in Spanish of pleasing to the taste, relishable; and Howell, who was fond of coining and Latinizing words, would be very ready to express his opinion that the wines of Languedoc resembled and equalled those of Spain by a new word on the model of *conterminous* and *continuous*.

5th Series, vol. vii., April 7, 1877; pp. 262-4.

"THE BERKSHIRE LADY."—[The subject of a ballad in which occurs the line: "Faint heart never won fair lady." Frances Child (the Berkshire lady) died in 1722, aged 35. The note is signed "W. B."]

[Reply by "ACHE" points out that the phrase "Faint heart, &c." occurred in Ray's *Collection*, 2nd ed., 1678—nine years before the Berkshire lady was born. J. L. WARREN quotes from 1st ed. of Ray, 1670. "F. D." remarks that the phrase is to be found in Camden's *Britaine*, ed 1614.]

[After Mr. Lean's reply appears (5th S., viii., Nov. 17, 1877; p. 394): In *Britain's Ida* (attributed to Spenser, and printed in his works), canto v., stanza 1, the second line is—

"Ah, Fool! faint heart fair lady ne'er could win."

J. I. D.]

5th Series, vol. viii., Aug. 11, 1877; p. 119.

"FAINT HEART NEVER WON FAIR LADY" (5th S., vii. 263, 318, 358).—The last stanza of *A Proper New Ballad in Praise of my Lady Marques*, by W. Elderton, printed in 1569 (*Ancient Ballads*

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and *Broadsides* . . . in the Library of Henry Huth, Esq., reprinted 1867 by the Philobiblion Soc., p. 22), begins:—

"Then have amongst ye once again,
Faint harts faire ladies neuer win;
I trust ye will consider my payne,
When any good venison cometh in."

Again, a poem in Geo. Whetstone's *Roche of Regard*, pt. ii., 1576, thus concludes:—

"The silent man still suffers wrong, the proverbe olde doth say;
And where adventure wants the wishing wight ne thrives,
Faint heart, hath been a common phrase, faire lady never
wives."—J. P. Collier's reprint, p. 122.

This proverb occurs also in Lyly's *Euphues*, 1581, Arber's repr., p. 364, and in Middleton's *Inner Temple Masque*, printed in 1619. "Fortes fortuna adjuvat" is probably the germ.

5th Series, vol. vii., May 5, 1877; p. 344.

"HITCH," v. A.—The definition of this word given by Johnson is remarkable. He says:—

"To catch; to move by jerks. I know not where it is used but in the following passage" [and in later editions added, "nor here know well what it means"]:—

"Whoe'er offends, at some unlucky time
Slides in a verse, or hitches in a rhyme."

In a critique upon this, in the *Monthly Magazine*, vol. vi. p. 346, 1798, Gilbert Wakefield observes, as a curious fact, that in this quotation there were two errors; it should have been:—

"Whoe'er offends, at some unlucky time
Slides into verse, and hitches in a rhyme."

Upon this Wakefield remarks that probably what Pope meant might have been better expressed:—

"Whoe'er offends, at some unlucky time,
Slides into verse, and edges into rhyme."

I do not think this criticism a just one. Johnson, on a false quotation, did not understand Pope, and Wakefield, with the true lines before him, seems to have lost sight of Pope's meaning. The line is in the first of Horace's second book of Satires:—

"At ille

Qui me commorit,—melius non tangere! clamo;
Flebit et insignis tota cantabitur urbe."

Wakefield seems to have imagined that Pope used the two words "slide" and "hitch" as meaning nearly the same thing, though it is pretty clear that this was not the case. He meant "slide," *i.e.* introduce him into a poem; and "hitch," *i.e.* impale him in a catching rhyme which shall make his name a bye-word in the

mouth of every street singer. Pope illustrates his own meaning in the following lines, where he says :—

“Slander and poison dread from Delia's rage,
Hard words or hanging if your judge be Page.”

(Meaning Sir Francis Page, the hanging judge, 1718-41.) Wakefield's idea that “hitch” was only a corruption of “edge” is not a happy one. He could hardly have suggested it had he studied the common use of the word by seamen and labourers. Workmen, who have no theories as to the derivation of words, when they are unable to move a heavy thing, often say—“Hold hard; its no use shoving like that, it *hitches* somewhere”; and to this I have more than once heard the reply, “Yes, it do *hitch* (catch) somewheres.” A “hitch'd” rope cannot be untied by pulling; whilst a half-hitch means a slip-knot which readily gives way.—EDWARD SOLLY.

5th Series, vol. viii., Aug. 25, 1877; p. 156.

“HITCH” (5th S., vii. 344, 457).—The primary meaning would seem to be the same as “hook.” We say in the West of England, “Hitch in;” as an invitation to another to take your arm in walking. Bartlett (*Dict. of Americanisms*) explains their favourite phrase “to *hitch* horses together” (*i.e.* to be familiar, in accord with a person) as meaning to put up at the same house on the road when travelling, and to tether your horses at the same stake. The phrases “to be in a *hitch*,” an entanglement, a difficulty, and “he has a *hitch* in his gallop” (*i.e.* is lame, halt), coincide in character with Pope's victim, “hitching in a rhyme.”

5th Series, vol. viii., July 21, 1877; pp. 47-8.

UDAL'S “ROISTER DOISTER.”—I should feel greatly obliged for help in the following difficulties, which I have met with in the first scene of *Roister Doister* :—

1. What is a “*sayd saw*,” and to what “*sayd saw*” does Merygreek allude in the following lines?—

“As long lyveth the mery man (they say)
As doth the sory man, and longer by a day.”

2. In enumerating his victims the jovial sponger makes use of compounds which in most cases indicate the peculiarities of those that bear them, as, for example, “Davy Diceplayer,” “Nichol Neverthrives.” It is natural to suppose that the other names are also intended to convey a meaning. Can anyone suggest it? The passage is as follows :—

“Sometime Tom *Titivile* maketh us a feast,
Sometime with Sir Hugh *Pye* I am a bidden guest,

Sometime I am feasted with Bryan *Blinkinsoppe*,
Sometime I hang on *Hankyn* Hoddydodie's sleeve.”

How does the name of Merygreek himself denote that—

“Whatever chance betide, he can take no thought”?

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3. What meaning is to be given to the word "loute" in these lines?—

"In these twentie townes, and seke them throughout,
Is not the like stocke, whereon to graffe a loute."

According to Johnson "lout" means "an awkward fellow, a bumpkin, a clown." I am inclined to add to these explanations that of "flatterer, sponger," as the verb "to lout" signifies, according to the same authority, "to pay obeisance, to bow," &c. Does any reader of *N. and Q.* know of other passages that can be adduced in support of this interpretation?

4. What is the meaning of the line—

"Hold up his yea and nay, be his nowne white sonne"?

This, says Merygreek, is the way to win Roister Doister's heart.—L. BARBÉ, Bückeburg, N. Germany.

5th Series, vol. viii., Sept. 15, 1877; p. 214.

"ROISTER DOISTER" (5th S., viii. 47).—1. *Said saw*.—A pleonasm (Shakspeare uses the latter word—*K. L.*, II. ii.), equivalent to a repeated speech or proverb. The one here quoted is in the collection in Camden's *Remains*, "As long liveth a merry man as a sad."

2. *Titivile*.—Halliwell's *Dict.* says "a worthless knave," but his extract from Hall, *Hen. VI.*, f. 43, rather points to a backbiter. Perhaps a softening of *devil*. So the schoolboy rhyme—

"Tell-tale tit,
Your tongue shall be slit."

Titivillitium occurs in Plautus, *Casina* II., v. 39, in the sense of something worthless, of no account, a word of contempt, the etymology of which has much puzzled the commentators. Ben Jonson puts it into the mouth of the pedant Captain Otter, who applies it to his wife, and to wives in general (*Silent Woman*, iv. 1).

Pye.—Father of the Pye, chairman of a convivial meeting (Halliwell).

Hankyn.—Like *Jenkin*, a derivative from *John*, and therefore an appropriate handle to *Heddy-doddy*, both implying fatuousness.

Blinkinsof, or, as Ben Jonson has it (*New Inn*, ii. 2), *Blinkinsofs*, I take to be a nickname for a bjeared "habitual drunkard."

Merrygreek.—Used proverbially by Shakspeare, *Troilus and Cress.*, I. ii, IV. iv.; by Ben Jonson, *New Inn*, ii. 2, in the sense of boon companion; and Cotgrave so explains it, sometimes with the spelling "*grigge*, a little eel, anguilette." Our present phrase, "As merry as a *grig*," is probably the true form, and it may be that the cricket is the real type of a careless, *insouciant* fellow, such as Matthew Merrygreek describes himself to be. More on this matter will be found in A. S. Palmer's *Leaves from a Word-Hunter's Notebook*, 1876, pp. 164-7.

3. *Lout*.—The v. to *lout* (i.e. to bow, make obeisance) occurs thrice in Spenser, *F. Q.*, i. 30, v. 50, *Shep. Kal.*, Aug. One

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characteristic of a bumpkin is an excessive and ungainly servility, as we find and see him on the stage, making legs at every turn. But the sub. may be more easily traced to Ger. *leute*, the lower orders, "certain lewd fellows of the baser sort." Ralph Roister Doister was too full of himself to be a fawning flatterer.

4. "Hold by his yea and nay, be his nown white son" (*i.e.* what he says you'll swear to; be his parasite—his echo). See "white boy" as a term of endearment (Beaumont and Fletcher, *Kn. of B. P.*, ii. 2; Ford, *'Tis Pity*, i. 3), and "white villain" in the sense of a favourite (*Return from Parnassus*, ii. 6). [See Vol. III., p. 343, and Vol. II., p. 272.—ED.]

5th Series, vol. viii., Aug. 25, 1877; p. 149.

"CAT-IN-PAN."—What is the meaning of this word in the old song of the *Vicar of Bray*?—

"When George in pudding time came o'er,
And moderate men looked big, sir,
I turned a *Cat-in-pan* once more,
And so became a Whig, sir."

Is it a corruption of the singular name, Catapan, which Gibbon says "was assigned to the supreme governor" of the metropolis of Lombardy in the tenth century, when the "policy of Church and State in that province was modelled in exact subordination to the throne of Constantinople" (*Decline and Fall*, chap. lvi.)? This solution of the mysterious word, which used to puzzle me much when I was a child at school, and loved the old song (because it gave such life to the dry bones of history preserved by Pinnock), occurred to me lately when I was again reading Gibbon's great work.—M. A. H.

[Several other replies besides Mr. Lean's.]

5th Series, vol. viii., Dec. 8, 1877; p. 454.

"CAT-IN-THE-PAN" (5th S., viii. 148).—To turn "cat-in-pan" is to change sides on any question, as a cate (pancake) is turned in the frying-pan by the skilful tossing of the cook, so that it may be done on both sides. We may constantly see a like operation performed with more or less adroitness by the "worshippers of success" in war and politics, and without the Vicar of Bray's excuse, that their living depends upon it. Two early instances may be cited:—

"Caris. Our fine philosopher, our trimme learned elfe
Is come to see as false a spie as himselfe;
Damon smatters as well as he of craftie philosophie
And can tourne cat in the panne very pretily;
But Carisophus has given him such a mightie checke
As I thinke in the ende will break his neck."

Richard Edwardes, *Damon and Pithias*, 1571.

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"*Idleness*. Now am I newly array'd as a physician: now do I not pass.

I am as ready to cog with Master Wit as ever I was.

I am as very a turncoat as the weathercock of Paul's,
For now I will call my name Duc Disporte, fit for
All Soul's.

Yea, so so finely I can turn the catt in the pane

Now shall you hear how finely master Doctor can
play the outlandish man."

Marriage between Wit and Wisdom, 1579, sc. 3,
Shakespeare Soc., repr., p. 24.

5th Series, vol. ix., Jan. 26, 1878, pp. 67-8.

HOLLY TREES IN HEDGES.—Anyone who observes the fences by the side of our railway lines may see, as a rule, in the clipped continuous thorn hedges, at intervals varying in length from 100 to 200 feet, young holly trees, planted at the same time with the hedge, and therefore in all cases within the last fifty years. Stephens, in his *Book of the Farm*, gives an elaborate account of the trench-planted hedge introduced by the railway engineer in place of the ditch-and-bank system, but he says nothing of this very noticeable feature. I have met with it in other hedges, whose date, though probably earlier than railway times, can seldom be so well ascertained. Is this custom a survival of the superstition mentioned by Pliny, "*Aquifolia arbor, in domo aut villâ sata, veneficia arcet*" (*Hist. Nat.*, xxiv. 72), on which Aubrey remarks, "They used to be planted near houses and in churchyards, &c., *e.g.*, Westminster Abbey cloister," or has it some better *raison d'être*?—V.S.L.

[The above query is not replied to in vol. ix.]

5th Series, vol. vii., June 9, 1877; p. 443.

FORENAME AND SURNAME BOOKS.—The interest attaching to the histories of people's names is very great. Fresh querists almost weekly in these columns seek aid in tracing the history of personal names. I therefore believe that a list of the titles of books which treat of the history of personal names, and of books which contain lists of personal names (I do not include directories), would be helpful to those who are interested in the history of their names, &c., &c. [The list of books is continued through several numbers.]—F. W. F.

5th Series, vol. ix., Jan. 26, 1878; p. 77.

FORENAME AND SURNAME BOOKS (5th S., vii. 443, 483, 502; viii. 195, 379).—The following seem to have escaped your bibliographer:—

Johannis Simonis Onomasticum Novi Testamenti et librorum Veteris Testamenti Apocryphorum, sive Tractatus Philologicus quo Nomina Propria . . . ex ipsorum originibus et formis explicantur. Halæ Magdeburgicæ, 1762. 4to.

LEAN'S COLLECTANEA.

The Proper Names of the Old Testament for the use of Hebrew Students. London, Williams & Norgate, 1859. 8vo.

[The art. in *Edin. Rev.*, 1855, is by Robert Pashley, barrister, author of *Travels in Crete*, a posthumous art. by whom, on "English Local Nomenclature," appeared in the *Edin.*, April, 1860, vol. cxi.]

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On Surnames and the Rules of Law affecting their Change. By Thos. Falconer. Second Edition, with Additions. London, 1862. 8vo.

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English Surnames, their Sources and Significations. By Chas. Wareing Bardsley. Second Edition, Revised and Enlarged. London, Chatto & Windus, 1875. Post 8vo. Pp. 24-612.

5th Series, vol. viii., July 14, 1877; p. 28.

"Go to."—What is the meaning of this ejaculation or expletive? In *Gen.* xi. 3, 4. it is a call of encouragement; but in all other scriptures where our translators have used it, it is a sort of challenge.

Dogberry says: "A rich fellow enough, go to!" defying contradiction.

Sir E. Coke says to Sir Walter Raleigh: "Go to; I will lay thee upon thy back for the confidentist traitor that ever came to a bar."

Sir Nicholas Throckmorton, being tried for high treason at Guildhall, 1554, 1st Mary, offended his judges by suggesting "that they were thinking long for their *dinner*." Sir R. Southwell replied: "M. Throckmorton, this talke need not; we know what we have to do, and you would teach us our duties, you hurt your mater. Go to, go to!"

"Go to" is out of use, but I have heard "Now then" used in a similar way. A person asserting something which another disbelieves or doubts, interposes "Now then" ever and anon during his story or argument.—W.G.

[Several other replies besides Mr. Lean's.]

5th Series, vol. ix., Feb. 16, 1878; p. 136.

"Go to" (5th S., viii., 28, 94, 138).—No one has pointed out, I think, that in French familiar conversation one is always hearing

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"Allez!" used interjectionally in the sense of defiant raillery; indeed, a vulgar Frenchman's argument, like Dogberry's, is interlarded with it at every point.

5th Series, vol. viii., Oct. 13, 1877; p. 286.

THE FIELDFARE: A SLIP IN ORNITHOLOGY.—In *The Lady of the Lake* (canto iii. 5), where Scott describes the dreary glen which witnessed Alice's disgrace, he tells us how there—

"A feeble and a timorous guest,
The fieldfare framed her lowly nest."

It is strange that Scott, who lived so much in the country, should have been ignorant of the fact that the fieldfare has never been known to build in the British Isles. The bird is one of our winter immigrants. It visits us in October, and leaves us in March, when it returns to the north of Europe to breed.—JAYDEE.

WM. PENGELLY quotes from Yarrell's *History of British Birds* (1848), vol. i., p. 190: "Some instances have occurred of their breeding in this country, &c."

[Several other replies occur.]

5th Series, vol. ix., Feb. 16, 1878; pp. 136-7.

THE FIELDFARE (5th S., viii. 286, 354, 376, 478).—The belief that the fieldfare is a migrant seems to have been accepted in Chaucer's time from the proverbial phrase, "Farewell, fieldfare!" in *Rom. of Rose*, 5513, and *Troil. and Cres.*, iii. 861, which Tyrwhitt could not understand.

5th Series, vol. viii., Aug. 25, 1877; p. 145.

OLD RECEIPTS.—In a copy of Dante (Venetia, 1512) I find the following quaint receipts written on the final leaf:—

. . . [a paragraph in Italian]

and then follows a kind of flourish of a heart. I venture upon a conjectural translation:—"Take eggs (or perhaps a grape) or a walnut, and a dried fig, and five or six leaves of rue (?) and as much salt as suffices for your taste, and put all these things into the said fig, so that it shall not seem to you so bitter, and every morning betimes take this medicine, and eat it, and do not fear that, on the day you shall do this, you will take infection. Also, if every morning when you go out of the house you have eaten the said rue, and have carried on you a sprig on the side of your heart, it will do the same. Also, if every morning you shall eat five or six leaves of the herb which is called 'flower of every month' it will do the same. Also, if you shall take Galingale (?) and pound it between two quernstones (?), and drink a basin of this juice; or take the root and make it boil with white wine, and drink it every morning."

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I shall be glad to see any elucidations or corrections of this, being not at all wedded to some of my conjectures.—C. W. BINGHAM.

[Other replies besides Mr. Lean's.]

5th Series, vol. ix., March 16, 1878; pp. 217-8.

OLD RECEIPTS (5th S., viii. 145; ix. 55).—The various virtues of rue have been expressed in Latin verse by the *Schola Salernitana*, and in many European proverbs. No more unhesitating praise could be given than this by an English writer:—

“Rue hath a special virtue against poison, insomuch that the very smell of rue keepeth a man from infection, as it is often proved in time of pestilence, for a nosegay of rue is a good preservative.”—Thos. Cogan, *Haven of Health*, 1590, p. 41.

Nor has this belief, or at least the results of it, altogether disappeared. I remember noticing many years ago, at the Old Bailey Sessions, that tufts of rue were placed on the front of the dock, whilst others, stuck in the penholes of the inkstands about the court, brought the doubtful charm under your very nose. The custom is perhaps still observed, and that it originated in the intention of staying infection is manifest, for a less agreeable bouquet, except in relation to health, could hardly have been chosen.

5th Series, vol. vii., April 28, 1877; p. 326.

ESTRIDGES.— . . . His proposal reminds me of a certain Shakspeare emender, who, hearing that something was wrong with the famous passage in *1 Hen. IV.* iv. 1., where the prince and his cavalry are said to be

All plumed like estridges that with the wind,
Baited like eagles having lately bathed,”

proposed to read *sea-gulls* for “eagles,” in order to account for their addiction to water, whereas the whole “trouble” lay in the word “baited,” &c.—JABEZ, Athenæum Club.

G. PERRATT suggests that baited means “strove.” JOHN PICKFORD mentions that “estridge” occurs in Drayton’s *Polyolbion*, &c. ROBERT GUY says that falcons are meant, but that the word was also used with reference to the ostrich.

5th Series, vol. ix., April 6, 1878; p. 278.

“ESTRIDGES” (5th S., vii. 326, 385, 458; ix. 115, 217).—I cannot accept MR. GUY’s general agreement “that the falcon is meant by Shakspeare in the passage in *1 Hen. IV.*, IV. i.,” nor do I see the relevancy of the quotation from the *Faerie Queen* describing the flight of the eagle, which MR. PERRATT would array in the borrowed plumes of the ostrich.

In the first place the *estridge* was the recognised name for the ostrich a hundred years before Shakspeare wrote this play, and for at least fifty years after, as the following extracts will show:—

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"The Estryge that wyll eate
An horshowe so great
In the stede of meate,
Such fervent heate
His stomake doth freat;
He can not well fly,
Nor synge tunably," &c.

John Skelton (1460—1529), *Phyllyp Sparrow*, i. 478.

And in his *Speke, Parrot*, i. 80, we find:—

"Ic dien serveth for the erstrych fether,
Ic dien is the language of the land of Beme."

This vulgar error (if it be one, and not a mere exaggeration of the fact that the ostrich is a coarse feeder) is put into Jack Cade's mouth in *2 Hen. VI.*, IV. x.; and Sir Thos. Browne, in seriously discussing it, is prepared, like the bird, to swallow the horseshoe, but has doubts on the digestive process. While it serves to settle what is meant by the estridge, it carries down the word to the middle of the seventeenth century:—

"They have keene Estridge stomachs, and well digest
Both Iron and Lead, as a Dog will a Breast
Of Mutton."

"On the Creeples Soldiers Marching in Oxford," *Clarastella*:
Occasional Poems, by Robert Heath, 1650, p. 24.

"No; the State-Errant fight, and fight to eat;
Their Ostrich-stomachs make their swords their meat."

John Cleveland, "The Rebel Scot," *Poems*, 1661, p. 35.

Now for the passage itself. By dispensing with the comma which in the 4to of 1599 and in the folio of 1623 stands after "eagles," or by moving it two words back, the sense, I contend, becomes perfectly clear, one figure growing naturally out of the preceding one:—

"All furnisht, all in Armes,
All plum'd like Estridges, that with the wind
Bayted, like Eagles having lately bathed,
Glittering in Golden Coats like Images,
As full of spirit as is the month of May,
And gorgeous as the Sun at Midsummer,"

i.e. the plumes on their helmets fluttered with the breeze, as do those of the ostrich when in running he flaps his wings, like the eagle (notably the osprey) shaking the water from his plumage after a dip in the sea (*see* Cotgrave, art. "Debatis, the bating or unquiet fluttering of a hawke"). It is just possible that the "eagles" may claim the glittering golden coats of the next line, and that to the images (or pictures) belong the spirit and colour of May and Midsummer; but this would involve taking further liberties with the punctuation.

The entry of "Estrych-falcon" in Halliwell's *Dictionary* seems responsible for the confusion which has arisen on this subject. He calls it "a species of large falcon, mentioned in the old

metrical romance of *Guy of Warwick*. Shakspeare seems to allude to this bird in *Ant. and Cleop.*, III. xi.

I have only been able to find "Gerfawcon" in the printed copies of the two MS. versions of *Guy of Warwick*; and I observe that Halliwell describes this bird also as "a kind of large falcon," with a reference to p. 26 of the Abbotsford Club Text. Surely this passage in Shakspeare does not require the discovery of any such hybrid:—

"To be furious
Is to be frighted out of fear, and in that mood
The dove will peck the Estridge,"

i.e. the mildest creature will, in a paroxysm of rage, make puny attacks on the most overwhelming of foes, the dove being taken as the type of submissive weakness as the ostrich is of aggressive strength. Our English proverb says, in a like sense, "Tread on a worm and it will turn."

5th Series, vol. ix., Jan. 19, 1878; p. 47.

PERSONAL PROVERBS.—Amongst the proverbial sayings which were common more than two centuries ago, there are a number which appear to apply by name to distinct persons. Who these persons were, and under what circumstances their names thus became household words, is now lost. The following are some of them:—

Banbury—As nice as the Mayor of B.
Bolton—Bate me an ace, quoth B.
Bolton—Wide! quote B. when his bolt flew back.
Bumsted—Crack me that nut, quoth B.
Croker—As coy as C.'s mare.
Cumberland—The devil and John of C.
Day—Ware wapps, quoth William D.
Dawkins—Dab! quoth D. when he hit his wife.
De la Mott—As much deformed as D.'s house.
Doddipol—As learned as Dr. D.
Gilbert—Gip! quoth G. to his mare.
Jerman—As just as J.'s lips.
Mortimer—Backare! quoth M. to his sow.
Mosse—He found him napping as M. found his mare.
Mumford—Mock not, quoth M.
Nicholas—Good-night, N., the moon's in bed.
Noble—Gramercy, forty pence, Jack N.'s dead.
Palmer—What! again quoth P. . . .
Parnell—Madam P., crack the nut and eat the kernel.
Ploydon—The case is much altered, quoth P.
Roger—As red as R.'s nose, who was christened with pump-water.
Russe—He will live as long as old R. of Pottern.
Snelling—Mark S. anon.
Spratt—Jack S. could eat no fat.
Vavasour—What! nowhere such a V.

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Vier—O Master V. we cannot pay you.

Walley—Wide! quoth W.

Waltham—As wise as W.'s calf.

Weymark—Two heads are better than one, said W.

Probably, if it were known where these sayings first arose, the persons meant by them might be made out. In the case of Jack Spratt, Howell, in his *Proverbs*, 1659, gives a version different from more modern authorities. He prints, "Archdeacon Pratt would eat no fatt."

It is curious that in Le Neve's *Fast. Eccl. Ang.* there is, out of many thousand names, only one Archdeacon Pratt, and his name was John. He was Archdeacon of St. David's from 1557 to 1607, when he died, and appears to have held considerable church preferment, for he was also Prebendary of Southwell, Lincoln, and Bath. An attempt was made to oust him from the former in 1599, but he would not give up, and held it till his death. Was this good man the real original Jack Spratt of the nurseries?—EDWARD SOLLY.

5th Series, vol. ix., March 2, 1878; p. 169.

PERSONAL PROVERBS (5th S., ix. 47).—Mr. Solly's interesting note on this subject opens out a wide field of inquiry. These apparently personal proverbs are very numerous in our national paræmiology. A list of two or three hundred might be without much difficulty compiled. Yet, on more minute investigation, in a very large percentage of these no special person will prove to be meant. . . .

Crocker: As coy as C.'s mare.—I find this rendered by Hazlitt, p. 60 (but Ray, p. 202, gives as MR. SOLLY does), "As coy as a crocker's mare." It may, perhaps, be interpreted as quiet as a crocker or crock-dealer's horse, inasmuch as a restive jade would smash all the earthenware hawked round in such carts. . . .

Jermain: As just as J.'s lips.—"Just as Jermain's (German) lips." In apparent allusion to the firm compression habitual among the Germans" (Hazlitt, p. 251). But Cicero (*Off.* III. xvii. 69) speaks of *germana justitia*, genuine, sincere, justice, and the proverb may merely be *germane lips*, a literalism from some Latin adage.

Vier: O Master V. we cannot pay you.—*Vie*, to wager or put down a certain sum upon a hand of cards (Halliwell). Nares supplies many quotations of its use. Torriano mentions a *signore* or director of the game of *mora*, when played in the English fashion. . . .—HORATIO.

P.S.—Since writing the above I have stumbled on a rather obscure commentary of the *Jermain* proverb in a varied form. Torriano, 1659, in v. "Bocchata," says:—"Also a word much used, when one is about to tell a thing, and knows not very certainly what it is, also that one knows nothing of it in the least, or that a scholar would fain learn and read his lesson and cannot; and that we by some signe, or voice would let him know, that he is out, we use then to crye *Bocchata*, as in English, Tush, Pish,

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jump as Germin's lips, yea, in my other hose." Hazlitt, p. 370, quotes from Herbert, 1640, "The German's wit is in his fingers."

[The above are *extracts* from a very long article — there are other replies, but these do not affect Mr. Lean's contribution.]

5th Series, vol. x., July 6, 1878; pp. 9, 10.

PERSONAL PROVERBS (5th S., ix. 47, 169, 215, 492).—Surely it will be worse than useless to discuss the meaning of our older proverbs if they are to appear in the mutilated state to which several of those in Mr. SOLLY's selection from Howell's *Paroimio-graphia*, 1659, have been reduced. A little examination will show that by this process they have been needlessly obscured and difficulties created where none existed. No doubt the drift and language of a few offend against decency; but were it not better, then, that such should be let alone and left in the oblivion effected by time and improved manners?

I am inclined to think that most proverbs which have come down to us coupled with a personal name were derived from some anecdote, ballad, or history of the period, the missing link to which can but seldom be now supplied, and still more rarely is worth searching for. Some were certainly the stereotyped sayings of the Court fools, of which three or four are attributed to Pedley, who was, we know, Henry VIII.'s jester. Others, which have been improperly included in this category, really belong to typical callings and characters. Of this class are the following:—

"As coy as a croker's mare." Heiwood, our first collector, gives it thus. Howell, who has copied from him freely, and at times inaccurately, has turned the trade into the surname which grew out of it, while Hazlitt gives Herbert as his authority, whose *Outlandish Proverbs* was not published till nearly a century later. Crocks or earthen pots hawked about for sale in panniers on an animal's back required a steady-going one, as HORATIO has already observed, and such may be intended in the passage below; else it defies solution. The gamesome widow, whose wooing and wedding are the theme of this early literary treasure, is sitting for her portrait:—

"Of auncient fathers she took no cure nor care,
She was to them as koy as a croker's mare;
She tooke thentertainment of the yong men
All in daliaunce as nice as a nun's hen."

J. Heiwood, *Dialogue*, 1566, pt. ii. 1.

"As learned as Doctor Doddypoll," Howell, p. 17 (omitted by Hazlitt). Skelton gives us "Doctor Daupatus" (*Colin Clout*, i. 801), "doddypatis" (*Why come ye not to Courte?*, i. 649), "hoddypoule" (*Ib.*, i. 670), and "huddypeke" (*Duke of Albany*, i. 301), for an ignorant, chattering pretender to learning, and "Doctor Dotypoll," in the same sense, occurs in the old play of *Hickscorner* (Hazlitt's *Collection*, i. 179). A priest is always the butt, and his shaven crown has to bear comparisons with the jackdaw, the snail, and

the dotterel (Skelton, *Philip Sparrow*, i. 409). A cognate proverb, "The dosuell daw-cock comes dropping in among the doctors," is in Withal's *Dictionary*, 1634.

"Madam Parnell, crack the nut and eat the kernel." Howell (p. 21) adds, "This alludes to labour"—at once a sufficient explanation (though Mr. Hazlitt overlooks it), and upon which nothing more need be said than that the word *pernel* had become, so far back as the seventeenth century, the synonym for a woman of loose life (see *Vision of Piers the Plowman*, iv. 116, v. 26).

"O master Vier, we cannot pay you your rent [for we had no grace of God this year. No ship-wreck upon our coast. A saying of the Cornish," Howell, p. 12; omitted by Hazlitt]. HORATIO's derivation from the gaming-table must fall before the complete version. *Vier* looks very like the West-country reading of fair, and, were it not for the capital letter, we might understand "master fair" for "fair master," in an apologetic address to a landlord from a tenant behindhand at quarter-day. Light is thrown here, but darkness also, by another proverb in Howell, "The grace of God is worth a Fair," which I take to mean, "Luck is as profitable as industry." In Ferguson's *Scottish Proverbs* (published in the middle of the seventeenth century) we meet with "The grace o' God is gear enough."

"As red as Roger's nose, who was christened with pump-water." Have we not here a drunkard who has been sobered or punished by a douche under the village pump?

The remainder requiring notice seem to refer to individual persons.

"As just as Jerman's lips," Howell, p. 3, who adds, "Spoken in derision"; and so, in a dispute between the married couple as to the proper time for retiring,

"Whan byrdes shall roust (quoth he) at viii, ix or ten,
Who shall appoynt their houre, the cocke or the hen?
The hen (quoth she), The cocke (quoth he), Just (quoth she)
As Jerman's lips. It shall prove more just (quoth he);
Then prove I (quoth she) the more foole far away."

J. Heiwood, *Dialogue*, 1566, ii. 2.

In the extract from Torriano's *Dictionary* (the obscurity in which I should be glad if HORATIO would point out) its mocking use is equally manifest. Moreover, the saying was in itself ironical. Mr. Sharman in a note on this passage in his edition of the *Dialogue*, p. 96, cites from Latimer's *Remains*, "As just as Jerman's lips, which came not together by nine mile," to which I may add, "To agree like Dogge and cat, and meet as jump as German's lips" (S. Gosson, *School of Abuse*, 1579, p. 26, Arber's repr.). *Jump* and *just* are used convertibly for "exact" by Shakspeare, and we have the former word in the sense of to agree in the proverb, "Good wits jump." Cf. Fr. *juste-au-corps*, a close-fitting garment. Neither compression of the lips nor completeness of justice among the German people will, therefore, serve our turn. Besides, German was not unknown both as a Christian name and as a rendering of the Lat. *Germanus*, brother (Shak., *Oth.*, I. i.).

"Backare, quoth Mortimer to his sow." The spelling varies: "Backare," Heiwood, *Dial.*, 1566, i. 11; Id., *Epigrams*, 1566; *Roister Doister*, 1566, i. 2; L. Wager, *Repentance of Mary Magdalen*, 1567, C. iii^r; "Bacare," Heiwood, *Epigr.*, bk. iii.; Shak., *T. of Shrew*, II. i.; "Baccare," J. Grange, *Golden Aphroditis*, 1577, D. iii^r; Davies of Hereford, *Scourge of Folly*, 1611, "Upon English Proverbs," ep. 23: all in the sense of "Stand further back!" May this not be the old comparative of *back*, as *further* is of *far* or *fur*? In Worcestershire not long ago I heard a labourer, who at the tail of a cart was superintending its being backed into a narrow entry, call out to his mate at the horse's head, "He corn't goo no *backer*!" owing to some hindrance in the way. Mortimer may have coined the word, and it seems a pity that we have lost it.

"Taken napping, as Mosse caught his mare." An allusion to some story woven into a ballad, for in Mr. Arber's *Transcript of the Stationers' Registers*, i. 193, we find: "Recevyd of Wylliam Greffeth for his lycense for the pryntinge of a ballett intituled taken nappynge as Mosse toke his meare, iiiii^d, 1569-70." This will be the "song sung among the farmers of South Devon, of which the last line of each verse is, 'As Morse caught the mare,'" referred to in your 1st S. i. 320.

"He will live as long as old Russe of Pottern, who lived till all the world was weary of him." I merely wish to mention that Howell gives this in full, with the name of Russe. Mr. Hazlitt offers no authority for his version in Rosse, but he probably got the proverb from Howell, though he affects to depreciate and has avowedly neglected him.

"As wise as Waltham's calf [who went nine miles to suck a Bull, and came home as dry as he went."—Howell, p. 6]. Here the addition is a perversion of the original meaning, which is a fling at the monks for their foolish preaching. The calf may have belonged to Waltham Abbey; or can the miraculous image there have been in view?

"As wyse as Walton's calfe,
Must preche a Goddes halfe
In the pulpit solempnely."

Skelton, *Colin Clout*, i. 811, Dyce's edit.

—not Walton, as Mr. Hazlitt prints it, p. 446. A third party called in to mediate by the husband excuses himself:—

"Ye will me to a thankelesse office heere,
And a busy officer I may appeere.
And Jack out of office she may bid me walke
And thinke me as wise as Waltam's calfe, to talke
Or chat of hir charge, havyng therein nought to doo."

J. Heiwood, *Dialogue*, 1566, ii. 3.

A curious passage occurs in Buttes' *Dyett's Dry Dinner*, 1599, I^r, after a dispraise of veal: "Essex calves the proverb praiseth, and some are of mind that Waltome calfe was also that countreyman." Davies has this proverb (ep. 366) in the expanded form.

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5th Series, vol. ix., Feb. 9, 1878; p. 107.

MILTON QUERIES: (3) "Il Penseroso."—What is the meaning of the line?—

"And the mute Silence hist along."

The context is almost too well known to require quoting. The poet invokes Melancholy:—

"First and chiefest with thee bring
Him that soars on golden wing,
Guiding the fiery-wheelèd throne,
The cherub Contemplation,
And the mute Silence hist along,
'Less Philomel will deign a song."

"'Less" is, of course, "unless;" but "hist along," what is that? One annotator kindly informs us that "hist is hushed, the same as whist." But "hushed along" is to me just as incomprehensible as "hist along." What part of speech is "hist" in this passage?—J. DIXON.

[Reply by F. Rosenthal gives as the meaning—hush! silence!

" " H. Krebs " " " —silence.

" " A. L. Mayhew " " " —hush.

" " Gorilla " " " —stealing along.

" " C. F. S. Warren, M.A. " " " —listen to.

Rejoinder by J. Dixon suggests " " " —hasten on.

Reply by H. F. Woolrych gives " " " —hush, be silent.

" " C. S. Jerram " " " —hushed.

" " J. F. Marsh " " " —haste.

" " W. G. Black " " " —haste.]

5th Series, vol. x., July 27, 1878; pp. 70, 71.

MILTON QUERIES (5th S., ix. 107, 176, 256, 355).—*Hist* has, in this discussion, been assumed to be identical with *whist*. Although they have been sadly confused by lexicographers, I think it will be found that they differ both in origin and meaning. All the instances of the use of the former that I have met with, from Juliet's recall, "Hist, Romeo, hist!" (*Rom. and Jul.*, II. ii.), on her return to the balcony after their second parting, through the comedies and farces of the seventeenth and eighteenth centuries, down to Mozart's opera, where Leporello, from Don Juan's palace, thus hails the masquers to invite them to the ball inside, are those of an exclamation simply to awake attention, with no injunction of silence, and only occasionally aiming at secrecy. This forcible sibilant (which abroad is written *Ps*, and in modern French *Psitt*) is the common mode throughout Europe of attracting in a public concourse the notice of a person at some little distance. In this country it has dropped out of use in good society, and in our literature is nearly obsolete; but it is still of great avail in every-day life as a summons to waiters, workpeople, and other attendants, and in the communications of these with each other. In the streets it has coarsely crystallized into the *Hi!* of the hansom cabman when he is kind enough to announce his intention

of driving over you if you do not get out of his way. *Hist*, I would suggest, is to be uttered by Melancholy on the occasion in question as a call to allure Silence to join her train in companionship with Contemplation, and, by repeating it, to gently hale or hist her along. It is the verb (*pro re nata* made by Milton) that Mr. Dixon requires, and the force of the direction is to say, as it were, "Beckon her on by signs to follow you." But since this is to be a progress in the dark, when Philomel's song, "Smoothing the rugged brow of night," may be expected, an invitation by word of mouth, guiding the follower by the ear, and to be renewed at intervals as quietly as may be, is enjoined by the poet. Cf. "I'd whistle her off," &c. (Shak., *Oth.*, III. iii.), and our modern phrases, "To pooh-pooh a suggestion," "To laugh a case out of court," "To whisper away a reputation," for active verbs similarly formed.

Whist as an interjection—probably its earliest form—dates from as far back as the fourteenth century, when it appears as an equivalent for "Be still!" in Wyclif's Bible (*Judges*, xviii. 19), and also in Chaucer. Even in Shakspeare's time it had become archaic, and, having been modified into *hush*, is employed by him to command silence in the scene preceding that in which *hist* occurs (*R. and J.*, II. i.), showing how well he distinguished between the two expressions. I am altogether disposed to let the text of the "Dead Liön" alone. If, however, in spite of De Quincey's warning, it must be disturbed, *heste*, used as a verb, would seem a better substitute than *haste* for the word we find there. I have consulted the 1645 edition of the minor poems with this result: *haste* is spelt at p. 31 (*L'Allegro*) as we now spell it, and not *hast*, as Mr. Dixon anticipates, and *hist* also is unmistakably there at p. 39.

5th Series, vol. ix., May 4, 1878; p. 345.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS.—Archbishop Trench gives examples of words which have, through lapse of time and usage, lost their primitive meaning, and adopted a secondary one, very different from the first. There are some proverbs which have gone through a similar process with a like effect.

"The schoolmaster is abroad." Forty years ago this proverb meant that ignorance prevailed, because the schoolmaster had shut up shop and gone abroad. To-day it is generally used to signify that knowledge is universal, because the schoolmaster is to be found everywhere.

"To put a spoke in his wheel." This now means putting a block between the spoke and the carriage, so that the wheel cannot turn, thus impeding motion. It had not always this meaning. It once meant that the more spokes a wheel had the stronger it was, thus:—

"If, when th' ould Mester wur alive himsel,
The Justices, for fear he shid rebell,
Had usend him as yo done other foke,
Yoar wheels had wanted mony a pratty spoke."

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A dialogue about compelling a person to take the oaths to the government (Byrom's *Poems*).

The mistake in the common use of the proverb, "Exception proves the rule," has already been pointed out in *N. and Q.*—E. LEATON BLENKINSOPP.

5th Series, vol. ix., June 15, 1878; p. 471.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S., ix. 345).

The expression, "To put a spoke in the wheel," is one of which the original meaning is not very clear. There are old illustrations of it both as meaning to help and to prevent. There are several notes on this question in *N. and Q.* [References follow.] At the last reference a quotation is given of its use in 1689 as meaning to check or stop the wheel of progress.

Old sayings of this sort have in some instances got quite a new meaning, because the original purport is forgotten. Amongst seafaring men it was common to say, "Do not lose the ship for sparing a ha'perth of tar." But in inland counties this saying takes the form of "Do not lose the *sheep* for sparing a ha'perth of tar." It is open to question which of these two forms of the proverbial saying is the older. Here the intention is the same, though the illustration is so different. In the case of the wheel there are clearly two versions, the real one and the ironical one, but which is the older?—EDWARD SOLLY.

[The above is *part* of E. Solly's reply. Several other answers were received.]

5th Series, vol. x., Sept. 7, 1878; pp. 193-4.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S., ix. 345, 470).—I doubt whether the phrase or even the proverb adduced by MR. SOLLY strictly comes under this head. Rather, they have been corruptly used, and are in danger of losing their true meaning. A passage in Lyly's *Euphues and his England*, 1580, may bear upon the first, though I do not think it favours the idea of help. Fidus is apologizing for the length to which his tale about himself has run: "With this Philautus came in with his spoake, saying, 'Fidus, methinketh I could never be weary in hearing this discourse,' &c." (Arber's repr., p. 291.) Yet for all that he stops the flow of Fidus's eloquence by his intervention. Again, in *The Christmas Prince*, acted at Oxford in 1607, Sunday says:—

"Now that you know our names, great Prince, to make no
further smother,
We will go forward with our show, and talk to one another,
And any one in gown or cloke
Hath license to put in his spoke."

Miscellanea Antiqua Anglicana, vol. i.

There is no allusion so far to the wheel. Is not the *spoke* in each, *speech* spelt archaically? (*Speak*, s., a speech, a saying."—Peacock, *Lincolnsh. Glossary*.) Or, at least, they do not convey the idea of arresting the talk of others, and in effect do so, though

without any unfriendly intention? *Q.E.D.* But in cases where the wheel is introduced the meaning of the full phrase, which, I maintain, is now exclusively that of an obstruction, a hindrance, comes out: e.g., Chilax, in Beaumont and Fletcher's *Mad Lover*, iii. 6 (1618), having overheard a plot which he is determined to frustrate, says in an aside: "I'll put a spoke among your wheels." This is still more precise:—

" 'Haud facile emergunt, quorum virtutibus obstat
Res angusta domi;'

which take thus as a paraphrase:—

'His Parts be what they will, 'tis a spoke in 's Cart
To be a Carter's son,'"

Rd. Whitlock, *Zootomia*, 1654, p. 428.

Draxe, *Bibliotheca Scholastica*, 1633, has for his first entry under "Hindrance," "A spoke in a man's cart."

As to the proverb, the first mention of it which I find is in the fourth edition of Camden's *Remains*, 1629, "A man will not lose a hog for a half-porth of tar;" and next, in Clarke's *Paræmiologia Anglo-Latina*, 1639, "Lose not a hog for a halfpennyworth of tar." "Ne'er lose a hog for a ha'porth of tar" is quoted in Day's *Blind Beggar of Bethnal Green*, Act V., 1659. Ray follows this last form, but in the second edition of his *English Proverbs*, 1678, he adds to his previous note, "Some have it, 'Lose not a sheep,' &c. [which is Howell's version, 1659]. *Indeed tar is more used about sheep than swine*"—an oversight of the real purport which is surprising, inasmuch as in his *English Words not Generally Used*, 1674, he had written: "Hogs. Young sheep. Northamptonshire." A lamb, in fact, becomes a hog as soon as it is weaned from the ewe, soon after which it is ear-marked and buisted, i.e. the owner's initials are impressed on the coat with tar, and the omission to do this, in order to save a copper, risks the loss of the hog, and is a false economy. Remaining a hog till its first fleece is shorn in the following year, it then acquires a new name. The same confusion underlies that other saying, "Great cry and little wool, as one said at the shearing of hogs," which has staggered many from a seeming allusion to swine. In your 1st S. ii. 102 it was pointed out how Cowper, in his *Yearly Distress*, had been similarly misled.

To a ship a ha'porth of tar could be of no service. Belfour, the editor of Ray in 1813, originated the brilliant idea. Having perhaps heard the proverb in the provinces, he thought the connection between tar and ships irresistible, and so penned this addition to the already blundering note: "Others say, 'Lose not a ship,' &c.," which Mr. Hazlitt has adopted as the preferable version, and placed in his text at p. 431. That *sheep* was and is pronounced *ship* in some parts of England, and was also once so spelt, is undeniable. *Shipston*, *Shiplake*, and other place-names in the Midlands attest the fact, while the South has its *Sheptons* and the North its *Shap*, *Skipton*, &c. But in stating that the converse was true, i.e. that *ship* was also pronounced *sheep*, Mr. Dyce, in his *Glossary* to Shakspeare, was led into error. He gives two couplets in which *ship* is matched with *deep*, its natural element—one from

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Dryden (*Virg. Æn.*, 1697, i. 64), and the other from a rhymer of a little later date. These prove to my mind that *deep* was pronounced *dip*: no more. We may still hear it so spoken, as well as *kip* for *keep*, *fit* for *feet*, &c., in provincial English.

CAN MR. SOLLY give any printed authority for putting a spoke in one's wheel by way of help, or for losing a *ship* to save a ha'porth of tar? If not, I think we may refuse to both the place of recognized English proverbs with such meanings attached to them.

5th Series, vol. x., Aug. 17, 1878; p. 128.

"KNOCKED INTO COCKED-HATS."—At a cricket match, the other day, one of the thoroughly beaten side said that his eleven were "knocked into cocked-hats." No doubt some would say this is a most vulgar expression, but as vulgar expressions have their own peculiar interest, and as I cannot find this phrase in the General Index volumes of *N. and Q.*, or even in *The Slang Dictionary*, I here make a note of it, with the query, why "cocked-hats?" I have often heard the phrase, but variously applied; as, for example, to the accidental smashing of a tray of crockery, and to the complete "doubling up" of a person who had got the worst of it in an encounter, not with fists, but with tongue and brain.—CUTHBERT BEDE.

[One other reply to the above, besides Mr. Lean's.]

5th Series, vol. x., Sept. 21, 1878; p. 236.

"KNOCKED INTO COCKED-HATS" (5th S., x. 128).—This phrase came to us, I believe, from our American cousins. Bartlett (*Dict. of Americanisms*, third edit., Boston, 1860) gives four illustrations from newspapers published in the States, and defines it, "Knocked out of shape," &c. Further light may be thrown in his last edition, published this year. The allusion to the field officer's head-dress, made to double together and fold flat, so as to be shut up and carried under the arm when not worn on the head, is, I should have thought, sufficiently obvious.

5th Series, vol. x., June 29, 1878; p. 504.

"DUCDAME."—"Ducdamè" is a word that occurs in *As You Like It*, where Jacques (Act II. sc. 5) adds a verse to the old ditty "Under the Greenwood Tree," and sings it to Amiens:—

"If it do come to pass
That any man turn ass,
Leaving his wealth and ease,
A stubborn will to please,
Ducdamè, ducdamè, ducdamè!"

Amiens asks what the word means, and Jacques replies, "'Tis a Greek word to call fools into a circle." None of the editors of Shakspeare can make anything of "ducdamè." [A number of opinions of commentators follow, while the enquirer suggests its derivation from the Keltic or Gaelic *duthaich*, signifying a piece of

land. The word "ducdamè," he remarks, is used in the game "Tom Tiddler's ground."—CHARLES MACKAY, Fern Dell, Mickleham, Surrey.

[In addition to Mr. Lean's contribution there were several other replies.]

5th Series, vol. x., Oct. 5, 1878; p. 278.

"DUCDAME" (5th S., ix. 504; x. 55).—I have always considered that Jaques *invented* this word to poke fun at Amiens by playing on his name. The stanza he had composed seems throughout to be aimed at the courtier, who slightly bored him; and he adroitly evades the explanation of "Ducdame," which Amiens, half awake to the drift of the verse, asks for by further mystification and still broader badinage. It should be borne in mind that the accent is on the second syllable, to correspond with the emphasis in the first two stanzas on "Come hither"; and to Jaques's ear, as his own stanza was read out or sung (for in the folio it is put into Amiens's mouth), it must have been a cynical enjoyment to hear the object of his chaff calling himself into a fools' circle—"Duct-àmi!"—ami being the abbreviation which stands at the head of those passages in the play spoken by Amiens, as well as French for friend.

5th Series, vol. x., Aug. 3, 1878; p. 87.

"THE WYCHE."—This is the name given to a short, deep gap cut through the rock on a spot on the Malvern range of hills. Will anyone kindly tell me the derivation of the name? I know the word is often used in these parts to indicate a place where there is a salt spring, but I do not think the name can be so explained in this instance.—A. L. MAYHEW, Oxford.

[Two replies in addition to Mr. Lean's.]

5th Series, vol. x., Oct. 19, 1878; pp. 317, 318.

"THE WYCHE" (5th S., x. 87, 158).—Various have been the conjectures as to the meaning of this name (which I prefer to spell Wych, following Chambers and Lees), and no satisfactory one has been found. The idea that seems to strike the visitor to Malvern, on hearing that "the Witch" (for so it is pronounced) is to be the object of his first walk or drive, is that one of "the weird sisters" had, or possibly still has, her abode there. Nor is the illusion dispelled when the dark chasm is reached, by which the road linking the counties of Hereford and Worcester passes. Should a nor'-easter or a sou'-wester drive through the funnel you might be easily whisked off your legs on a broomstick. Many, I have no doubt, carry away with them the permanent impression of a haunted place. But apart from the difficulty that the mere name of a person cannot be accepted for a dwelling or locality, we must look for something more tangible and probable.

The favourite theory of the local antiquaries is that the limit of the western part of the kingdom of Mercia, inhabited by the Huicii, having been here, it was therefore so called. But the

objection just advanced again applies with equal force. Then the natural attributes of the Wych present themselves. Water is no doubt found close by, as well as elsewhere on the flanks of the Malvern range; and Droitwich, Nantwich, and other places where salt springs exist, are cited. But here there is no such spring; and, moreover, Mr. Taylor, in his *Words and Places*, derives the suffix in the names of these towns from the viks, or bays, in which the brine was reduced to salt by evaporation, and not in any way from the springs themselves.

It has often struck me, when admiring from the Worcestershire plain this singular recess in the hillside, that another natural feature may have been the true origin. We still talk of a rabbit-hutch; but in olden times *hutch*, A.-S. *hwæcca*, was a most important word in our language. It stood for a cupboard, a chest, a trough, and it is believed even that the wych-elm acquired the prefix from the wood of that tree being employed by preference in the making of hutches, or wyches. Many instances of the large application of the word might be given; suffice it to say that the *Promptorium Parvulorum* has "Hoche, or Wyche—Archa, cista," and that in the *Early English Alliterative Poems in the West Midland Dialect*, edited by Dr. Morris, B. i. 361, Noah's ark is thus spoken of:—

"Thenne sone com þe seuen þe day, when samned wern alle,
& alle woned in þe whichche, þe wylde & þe tame."

The use of the definite article also supports the view that some special characteristic was in the minds of those who gave the name; and I would suggest to anyone who knows the peculiarities of this deep cutting or gap that it was a resemblance to a hutch that found favour in their eyes.

Something might be said for the Welsh *uch*, Erse *nach*, height, top. "The Rhydd," about four miles eastward of the Wych, undoubtedly owes its name to having been the passage-place of the Britons over the Severn. But I leave this alternative to others more versed in Celtic etymology and pronunciation.

5th Series, vol. viii., Nov. 17, 1877; p. 385.

SHAKESPEARIANA.—"Banks with pioned and twilled brims."—*Tempest*, IV. i. 64. [This is an extended controversy on the question whether "peony" is the provincial name in Warwickshire for the marsh-marigold, between E. E. F., J. T. BURGESS, F.S.A., B. NICHOLSON, E. McC.]

5th Series, vol. x., Nov. 30, 1878; pp. 424, 425.

"TEMPEST," Act IV., sc. i., l. 64 (5th S., viii. 385; ix. 405; x. 3, 244).—"Thy banks, with pioned and twilled brims." The local meaning of *bank* will help to clear the obscure words which follow. A *bank* in the dialect of the Midlands, is any rising ground, the neighbourhood of water not being essential. In directing a pedestrian whose route lies across even the gentlest ascent the country folk of the district in their pretty phrase will

begin, "You must please to go up over the bank." Sir G. C. Lewis, in his *Herefordshire Glossary*, has, "*Banky*, adj., 'a banky piece,' a field with banks in it," and this very well conveys what a slight rise in the ground will warrant the favourite expression. But in general a slope of ample breadth spreading out at the foot of hills is the more characteristic form. Piers Plowman, during his vision, lay under such "a broad bank," one of many on the skirts of the Malvern range, and at Passus, v. 521, he describes a rabble who "blustreden forth as bestes over bankes and hills." At this day a primitive bit of the old road entering Great Malvern from Worcester, four miles from any river, and five hundred feet above the sea level, is called Bank Street. It consists of a string of cottages, straggling from the Link Common up a steep pitch, or shoulder, of the North hill, and over a brow still known as Green Bank, though long since covered by houses and gardens.

This meaning of the word has escaped Johnson and his editors, who seem to have thought that the sea, or water of some sort, was a necessary adjunct to a natural bank. Wachter (*Gloss. German.*) gives the true definition, "*Bank*, collis, tumulus, cumulus, et omnis locus eminens," and Schmidt, in his *Shakspeare-Lexicon*, s.v., has discriminated between the two senses in which it is used by our author.

Such being the character of the banks "which spongy April at Ceres' hest betrimms" (and it is hard to see what interest she could have in the sedgy margins of a river), the "pioned and twilled brims" will be the hollow gullies formed by the watershed scoring the breast of the hill; which action the prudent owner has supplemented by the labour of the pioner or drainer with his pipes and tiles, both to prevent the surface-water from dispersing over the land, and to lead the underground springs, which otherwise would soon, by converting it to a bog, destroy its fertility, into the same channels or conduits.

Hamlet (Act I. sc. v.) calls the mole "a worthy pioner," and if a further authority is wanted beyond "Pionnier, a pioner or miner" (Cotgrave and Howell), here it is:—

"Like as if one have a Moyne of Copper, Tinne or Lead, he useth great pains and diligence to come by the same; but if it prove a veine of Silver or Golde, then the owner thereof setteth Pyoners on work, who with great care, courage, and comfort about night and day in hope to be greatly enriched thereby: and albeit the veine sink down very deep, and prove most hard and difficult to winne, yet do they not cease or slaken their labour."—Rt. Cawdray, *Treasure of Similies*, 1600, p. 154.

I derive *pioned*, then, from this preliminary work of trenching the ground, and *twilled* from Fr. *tuyan* ("a pipe . . . canell," Cotgr.) through its English form *tewell*, a funnel (Chaucer, *H. of Fame*, iii. 559), the laying of which completes the system of drainage. That such operations were not unknown to our ancestors may be seen, and their methods studied at large, in a curious book of the time, *The English Improver; or, A New Survey of Husbandry*, by Walter Blith, 1649, where the reclaiming by

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these means of marshy ground, to which the lowest spurs of mountains are peculiarly liable, is strongly urged. *Tuile*, a tile, is another possible derivation of *twilled*. *Tuillier*, a tiler or bricklayer (Howell). We have heard the last, I hope, of peonies and lilies growing on the brims of river-banks.

What the "cold nymphs' chaste crowns" were to be made of we may learn from Perdita (*Wint. Tale*, iv. 3), who thus addresses the rustic maidens:—

"I would I had some flowers of the spring, that might
Become your time of day."

i.e. maidenhood; and after enumerating them—daffodils, violets, primroses, oxlips, &c.—she adds:—

"Oh, these I lack
To make you garlands of, and my sweet friend,
To strew him o'er and o'er.

Florizel.

What! like a corse?

Per. No; like a bank, for love to lie and play on."

All these, be it observed, are April-blooming flowers, and such a bank as I have suggested, or another so happily painted, *Mids. N. Dream*, ii. 3, their usual habitat. The *brims* or edges (where, by-the-bye, DR. NICHOLSON'S hawthorn blossoms could scarcely ever be ready for gathering before mid-May) certainly would not be; but then I consider that it is the banks, not their brims which are to furnish the crowns. *Brim*s sounds oddly as signifying margins, borders. Yet Shakspeare (*Lear*, IV. i.) talks of "the very brim of" Dover cliff, so we may well accept it here for an edge or boundary.

5th Series, vol. xii., Sept. 20, 1879; p. 229.

"BAG AND BAGGAGE."—Does anyone know this famous phrase of Mr. Gladstone's earlier than 1552, in Richard Huloet's *Abecedarium Anglico-Latinum pro Tyrunculis*, "Bagge and baggage. *Sarcinæ, arum, Vasa*, plur?"—F. J. F.

[Mr. Lean's reply occurs in same vol., p. 457.]

5th Series, vol. xii., Dec. 6, 1879; p. 457.

"BAG AND BAGGAGE" (5th S., xii. 229, 293).—This phrase occurs in Edward Halle's *Chronicle* (Henry VIII.), at p. 676 of Sir Henry Ellis's reprint, carrying it back at least to 1548. Perhaps we may find that it was first applied to the same people to whom we owe its latest revival, and who were then, as now, the nightmare of Europe.

6th Series, vol. i., Jan. 24, 1880; p. 75.

TO HOLD UP OIL=TO ASSENT.—Alisaundre gan to boste and make him self more worpy þan his fader, and a greet deel of hem þat were at þe feste hilde *up the kynges oyl*."—Trevisa, iii. 447 (Rolls Series). In the Latin of Higden we find, "Alexander cœpit jactanter se patri præferre, magna convivantium parte assentiente." Does the phrase occur elsewhere?—A. L. MAYHEW, Oxford.

LEAN'S COLLECTANEA.

6th Series, vol. i., Feb. 7, 1880; p. 118.

TO HOLD UP OIL=TO ASSENT (6th S., i. 75).—I am most grateful to Mr. MAYHEW for this quotation; it makes one more in the set which I have tried to get together. It is certain that "to hold up oil" or "to bear up oil" was an old proverbial phrase. It does not mean "to assent," but "to aid and abet," or "consent in a flattering way." It answers very nearly to the modern phrase "to back a person up." In the quotation given the sense is, "Alexander began to boast, and most of his friends backed him up," or "bore out what he said." I have had this phrase under consideration for seven years, and a new instance, like that now furnished, is a great gain. It first came under my notice in editing *Richard the Redeles*, appended to the C-text of *Piers the Plowman*. (See *Rich. Redeles*, iii. 186.) We there read that, in the days of Richard II., men did not get promotion for good deeds, but for bragging and flattery, or, as the author puts it, "for braggynge and for bostynge, and *beringe vppon oilles*, for cursidnesse of conscience, and comynge to the assises." My note on it is, that it is plainly written in the MS.

I have since found a capital instance in Gower's *Conf. Amantis*, bk. vii., vol. iii., p. 159:—

"For, when he doth extorcion,
Men shall not finden one of tho
To grucche or speke there agein,
But *holden up his oile* and sain,
That all is well that ever he doth."

That is, when a king is extortionate, people do not reprove him, but aid and abet him, or flatter him up, or bear him out, and say that whatever he does must be right. And again, at p. 172 of the same, we find that the false prophets told Ahab to go and prosper:—

"Anone they were of his accorde
Prophetes fal-e many mo
To *bere up oile*, and alle tho
Affermen that, which he bath told."

In all these instances it is remarkable that the flatterers assure the great man he is perfectly right, though he is really wrong. And this, at any rate, clears up the general sense. We have now four instances of the phrase. If the passage in *Piers Plowman* be examined, it will be found to refer to the practices at the king's court, and, practically, to Richard himself. In all four passages the reference is to the flatterers who uphold a *king*; in one place it is a nameless king (Gower, iii. 158), and in the other places the reference is, respectively, to Alexander, Richard II., and Ahab. I therefore offer, with all diffidence, the suggestion that the proverb may refer to the anointing of kings with oil at their coronation. "To hold up oil" or "to bear up oil" may mean to hold up the sacred vessel containing holy oil, ready to anoint the chosen monarch. The sense is remarkably preserved in the modern English phrase "to butter a person."—WALTER W. SKEAT.

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6th Series, vol. i., March 6, 1880; pp. 202, 203.

TO HOLD UP OIL=TO ASSENT (6th S., i. 75, 118).—Cannot the instances of this phrase collected by PROF. SKEAT be reconciled with an old and still familiar one, "to pour oil on the fire," or, as we now say, "to add fuel to the flame," the "hoc est, oleum adde camino" of Horace, *Sat.*, II. iii. 321?

Davies of Hereford, in his *Scourge of Folly*, 1611, has an epigram (No. 27) upon the proverb, "To pour out oil into the fire is not the way to quench it"; and in the *Disobedient Child* of Thos. Ingelend, c. 1560 (Dodsley's *Old Plays*, ed. Hazlitt, ii. 280), the father, lamenting the results of home education in his son, says that with other children he would adopt a different system to that of foolish acquiescence:—

"They should not be kept thus under my wing,
And have all that they desire;
For why? it is but their only undoing,
And, *after the proverb, we put oil to the fire.*
Wherefore we parents must have a regard
Our children in time for to subdue.

But Shakspeare, in *K. Lear*, II. ii. seems to describe the very class of parasites in question and their mode of action:—

"Such smiling rogues as these,
Like rats, oft bite the holy cords a-twain
Which are too intrinse t' unloose; smooth every passion
That in the natures of their lords rebel;
Bring oil to fire, snow to their colder moods;
Renege, affirm, and turn their halcyon beaks
With every gale and vary of their masters,
Knowing nought, like dogs, but following."

If *oil*, the O. French *oui*, had been current in this country as an affirmative, we might suppose that to be the word made use of in the earlier examples; for to uphold a person by echoing his assertions was formerly expressed thus, as afterwards more forcibly by "what he says you'll swear to."

Cf. Udall, *Roister Doister*, I. i., where Merrygreek the parasite sketches his office as go-between to his patron's lady-love, thus:—

"What if I for marriage to such an one seek?
Then must I sooth it whatever it is,
For what he saith and doth cannot be amiss;
Hold by his yea and nay, be his nown white son;
Praise and rouse him well, and ye have his heart won."

6th Series, vol. i., March 20, 1880; pp. 232, 233.

"ALIRI."—Prof. Skeat, in his Glossarial Index to the Lansdowne text of Langland's *Vision Concerning Piers the Plowman* (Clarendon Press, 1869), expresses a doubt about the meaning of this word, and suggests "loosely stretched out":—

"Tho were faitours aferde · and feyned hem blynde.
Somme leyed her legges aliri · as such loseles conneth,
And made her mone to pieres · and preyde hym of grace
'For we have no lymmes to labour with · lorde, y-graced be þe.'"
Pass., vi. 123 (Vernon text, vii. 113).

Stratmann, too—adopting, apparently from Prof. Skeat, the, as I venture to think, mistaken lead of "lirylong"—has (ed. 1878) "liri (?)," with a reference to these lines, but no attempt at explanation.

I submit that it is the common phrase "all a-wry" (phonetically spelt), used by Sir P. Sidney, and even now of every-day application to anything out of line or distorted. This will appear by comparing another passage in the same work:—

"þauh hus glotonye be of good ale · he goþ to a cold beddyng,
And hus heved un-heled · uneisylliche ywrye ["I-wrye," Crowley text, xiv. 232]

For when he streyneth hym to strecche · þe straw is hus whitel."
Whitaker text, xvii. 74.

In his valuable *Notes to Piers the Plowman* (E. E. Text Soc., 1877), Prof. Skeat has given plenty of illustrations showing the prevalence of these sham cripples, with bound-up, twisted limbs (the pretended "poor coked men" of Wycliffe's *Treatise against the Friars*, and a class of artists not yet wholly extinct); but I cannot find there any correction of the above oversight.

6th Series, vol. i., April 17, 1880; p. 318.

"ALIRI" (6th S., i. 232).—I am much obliged to MR. LEAN for his suggestion, but am constrained to say that I must reject it. It is difficult to expose how great is his mistake without seeming to be discourteous. I will merely say that the suggestion is absolutely forbidden by the readings of the MSS., and by the rules of alliterative verse. A glance at the foot of the page, where the various readings are recorded, will show that, in the B-text, two MSS. read a *liry*, a *lyrye*, respectively. In the A-text, the Vernon MS. has a *liri*; two other MSS. have a *lery*, a third has a *lyry*. In the C-text, the Phillipps MS. has a *lyry*, the British Museum MS. has a *liri*, the Ilchester MS. has a *lery*. Besides this, the rules of alliteration require that the accent should be on the vowel following the *l*. Now is it likely that any one could so utterly misconceive the word *awry* (in which the *w* was *sounded*) as to accent and spell it a *liry*, or a *lery*? I do not think I need say more. Guess-work is so distasteful to me that I have hitherto refrained from giving my own conjecture about this word; but I will now venture to do so, premising that it is *but* a guess. Since the prefix *a-* commonly means *on*, I think *a-liry* may mean "with one leg laid over the other," and that there is a connection with the curious A.-S. word *spær-lira*, which is said to mean the calf of the leg, though it may mean no more than the lower part of the leg, the *spær* part, taking *spær* to mean spare or thin, and *lira* to mean leg. In *Deut.* xxviii. 35, where the Vulgate has *in genibus et in suris*, the A.-S. version has "on cneowum and

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on spearlirum," *i.e.* in the knees and in the lower part of the legs. In Ælfric's *Vocabulary*, printed in Wright's *Vocab.*, i. 45, col. 2, we have a list of diseases or blemishes in men. In the course of it occurs the entry, "Surosus, *sparlivede*," which I take to mean "with thin calves." So also "Sura, *scanc-lira*" (Wright's *Vocab.*, i. 283, col. 2).

I beg leave to say that I must decline to "correct" the assumed "oversight." But I gladly take this opportunity of expressing my thanks to the numerous friends and acquaintances and non-acquaintances who have supplied me with much help in my Early and Middle English work. Many suggestions I have adopted. Others I have decisively rejected; but I trust it will be readily understood that my decisiveness is due to no discourtesy, but simply to an earnest zeal for the prevention of the dissemination of errors.—WALTER W. SKEAT, Cambridge.

6th Series, vol. i., May 8, 1880; p. 386.

"ALIRI" (6th S., i. 232, 318).—I have just found another more explicit mention of the A.-S. word on which this expression is probably founded. In Wright's *Vocabularies*, i. 71, is the gloss, "*Pulpa, lira*." This shows that *lira* could be used alone, and it meant just the fleshy part of the leg. This we tell by the context, since the accompanying glosses all refer to the leg. Thus we have *theóh*, the thigh; *hyfe*, the hip; *ham*, the ham; *eneow*, the knee; *lira*, the fleshy part of the leg, probably of the leg above the knee; *spar-lira*, the calf, literally the spare (or thinner) fleshy part; *sceanca*, the shank; *scyne*, the shin; *scin-bán*, the shin-bone; *ancleow*, the ancle; *fót*, the foot; *fót-wylm*, the sole; *tá*, the toe.—WALTER W. SKEAT.

5th Series, vol. xii., Nov. 15, 1879; p. 387.

"BRANDLET" AND "AUBE."—What birds are designated by the names "brandlet" and "aube" in the following passage from George Gascoigne?—

"The *brandlet* saith, for singing sweet and soft,
In her conceit, there is none such as she;
Canary birds come in to bear the bell,
And goldfinches do hope to get the goal;
The tattling *aube* doth please some fancy well,
And some like best the bird as black as coal."—W. C.

[This query was answered by another correspondent. His reply does not affect Mr. Lean's contribution.]

6th Series, vol. i., March 20, 1880; p. 244.

BRANDLET: AUBE (5th S., xii. 387; 6th S., i. 41, 105).—I am inclined to think that both these birds are of the Finch family. Is not the brandlet the brambling, or mountain finch (*Fringilla montifringilla*)? "Bramlin," Withals, 1568. Halliwell's *Dictionary* gives "Bramline, the chaffinch." Another instance of this corruption, caused by the difficulty of pronouncing *b* after *m*, is our *dingle* from

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dimble, the word used by Ben Jonson and by Drayton for a dark hollow or dell. The nonsense (?) proverb in Howell—

“Four farthings and a thimble
Will make a taylor's pocket jingle,”

also shows how easily the ear was satisfied in the matter. Indeed a score of proverbs might be cited to prove that *m* and *n* were used convertibly to rhyme with each other. The awbe may be another of the *Fringillidæ*, *i.e.* the siskin or aberdavine, the etymology of which name is unknown to me. White (*Nat. Hist. of Selborne*, letter viii.) speaks of having mistaken the aberdavine for the reed sparrow; or perhaps it was one of the many names for the white-throat:—

“The Throstle, she which makes the wood to ring
With shryching loude that lothsome is to hear,”

is an envious and severe criticism, but not, in my opinion, without some truth in it. If

“The Mavis eke whose notes are nothing clear”

means the blackbird, then “the bird as black as cole,” which ends the catalogue, may be the blackcap, placed by some next after the nightingale as a songster.

5th Series, vol. xi., Feb. 22, 1879; p. 147.

NORFOLK DIALECT AND HYMNOLOGY.—Robert Morse published without a date, at Norwich, *Original Hymns and Poems*, in which we have, says a writer in *Christian Society* for November, 1866, “many eccentric notions and a strange tinge of provincialisms.” This verse is given as an example:—

“Lov'd with a love that never fail
In Christ, who over all prevail;
He sits upon his throne to guide
The footsteps of his chosen bride.”

Is this curious abandoning of the verbal terminations a common feature in the Norfolk folk-speech, or is it an individual effort to improve the English language?—WILLIAM E. A. AXON.

[Four answers besides Mr. Lean's appeared, but do not affect Mr. Lean's reply.]

6th Series, vol. i., June 12, 1880; p. 486.

NORFOLK DIALECT (5th S., xi. 147, 353, 377, 397; xii. 174).—In going through William Bullein's *Bulwarke of Defence against all Sicknes, Sorenes and Woundes*, 1562, lately, I was struck with this peculiarity of dropping the *s* at the end of verbs in the third person singular. It pervades the whole work, in which he many times announces his Suffolk birth. This lapse from the standard English is corrected in the second edition (posthumous), 1579. It may be observed also in some of the writings of a contemporary, Thos. Becon, a Norfolk man. Let me add a specimen of the learned physician's grammar when he bursts into verse:—

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"To eche winde that blowe the thefe set his saile,
As careless as the fox which waggeth his taile;
Not forsyng who see him in running to his borough,
Though houndes him hunteth all his covert through.
When he have most curses than fareth he best," &c.

6th Series, vol. i., Jan. 10, 1880; p. 38.

NAOGEORGUS'S "SPIRITUALL HUSBANDRIE, ENGLYSHED BY BARNABE GOOGE."—Will you inform me where a copy of this work is to be found, other than in the Cambridge University Library, which consists of books i. and ii., and is dated 1570?—R. C. HOPE.

6th Series, vol. i., Feb. 21, 1880; p. 16c.

NAOGEORGUS'S "SPIRITUALL HUSBANDRIE, ENGLYSHED BY BARNABE GOOGE" (6th S., i. 38).—I have an imperfect copy of this work succeeding *The Popish Kingdom*. The pagination at the preface is 61; not every page, but only every leaf, is paginated. As far as 84 the pagination of my copy is perfect. I have then fragments of four leaves, and a perfect "Table of the principall matters conteyned in this Booke." How far ought the pagination to extend? The "Table" is not paginated. My copy of *The Popish Kingdom* which precedes the *Spirituall Husbandrie*, is perfect, with the exception of the title-page, which is in manuscript as follows: "*The Popish Kingdome or Reigne of Antichrist*. Written in Latine verse by Thomas Naogeorgus, and Englyshed by Barnabe Googe. [Quotation from *2 Tim.*, iii.] London, Imprinted by Henry Denham for Richard Wodkins, 1570." I have also a copy of the "*Regnum Papisticum*, Thoma Naogeorgo Autore, 1559." This is perfect, and paginated up to p. 174; then follows "Satyra," with the pagination continued up to p. 197; then "De Dissidiis componendis," &c., paginated up to p. 278; then "In Catalogum Haereticorum nuper Romæ editum, Satyra Thomæ Naogeorgi," with a continuous pagination up to 300; then some smaller articles paginated up to 343; then "Errata" one page, and index thirty pages (not paginated). The whole concludes with "Finis. Basileae ex Officina Joannis Oporini, Anno Christi 1559, mense Augusto." This volume is perfect, but the original of the *Spirituall Husbandrie* is not in it. When was it published by Naogeorgus, and under what title?—MATTHEW HOLBECHE BLOXAM, Rugby.

6th Series, vol. i., June 26, 1880; p. 526.

NAOGEORGUS'S "SPIRITUALL HUSBANDRIE, ENGLYSHED BY BARNABE GOOGE" (6th S., i. 38, 160).—MR. BLOXAM'S copy has the right number of leaves, counting his fragments as leaves. In the Bodleian there are two (neither quite perfect) copies of the *Popish Kingdom* with the *Spirituall Husbandrie* following, and in both the completed work ends on Bb. iiiii., fol. 88. I took the particulars last year, in the hope of seeing before long a reprint of the *Popish Kingdom*, the whole of which these two examples would supply.

6th Series, vol. i., May 15, 1880.

"PAMPHLET."—The usual etymologies of this difficult word are not very satisfactory. I have found a much earlier example of it than any which I have yet seen mentioned. It occurs, spelt *pamflet*, in the *Testament of Love*, pt. iii., near the end; to be found in Chaucer's *Works*, ed. 1561, fol. 317 back, col. 1. This takes us back at once to about A.D. 1400, and renders it tolerably certain that the word can only be French, whilst the peculiar form *pamf* can hardly be of any but Greek origin. Taylor, in his *Words and Places*, says: "*Pamphylla*, a Greek lady, who compiled a history of the world in thirty-five little books, has given her name to the *pamphlet*." Such statements are, in general, to be received with great distrust, and I have met with so many unsupported statements in the same book, that it can hardly be accepted without further search. Such slight search as I have been able to make does, however, greatly strengthen the suggestion. In the first place, her name was not Pamphylla, but Pamphila, which helps us on. There is a short account of her in Smith's *Dictionary of Biography*. "She lived in the reign of Nero, and her principal work was a kind of historical miscellany. It was not arranged according to subjects, or according to any settled plan, but it was more like a commonplace book, in which each piece of information was set down as it fell under the notice of the writer." She seems to have dealt in anecdotes, epitomes, and short notes; and hence we really have some ground for connecting her name with the *pamphlet*, or short tract on a subject. Moreover, Halliwell cites the form *pamfilet*, though without authority. The phonology of such a derivation is unimpeachable. From the Latin name *Pamphula* (of course of Greek origin) we have a French *Pamfile*, whence the sb. *pamfilet*, a diminutive form to express "a work by Pamphila," and, by contraction, the Middle English *pamflet*. There is a notice of her in Suidas, ed. Wolff; he says that she wrote thirty-three books of historical commentaries, an epitome of Ctesias in three books, and very numerous epitomes of histories and of books of all kinds, "*epitomas historiarum, aliorumque librorum plurimas, de controversiis, de rebus veneriis, et aliis multis*." This testimony is of importance as showing the *character* of her work. In the *Attic Nights* of Aulus Gellius, translated by Beloe, we find the remark: "This story is taken from the twenty-ninth commentary of Pamphila," bk. xv. c. 17. The translator has, indeed, really written *Pamphilas* instead of *Pamphila*, but he corrects himself a few pages further on, saying: "This remark is from the eleventh book of Pamphila," bk. xv. c. 23.

In the translation of Diogenes Laertius by C. D. Yonge (in Bohn's Library), at p. 35, we find, in the "Life of Pittacus," sect. 3, the remark: "But Pamphila says, in the second book of his [*read her*] commentaries, that he had a son named Tyrrhæus," &c. I conclude that there is really some evidence for the etymology here proposed. We see that the works of Pamphila were of a peculiar character, and that, though now lost, they were once well known and quoted by respectable writers. Any further information as to Pamphila, or an early example of the use of *pamphlet*,

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or a citation giving the spelling *pamfilet*, would obviously be a gain.—WALTER W. SKEAT, Cambridge.

[Two replies besides Mr. Lean's appeared, but these do not affect his answer.]

6th Series, vol. ii., Aug. 21, 1880; p. 156.

"PAMPHLET" in "PHILOBIBLON" (6th S., i. 389, 441, 526).—The history of this word was pretty well threshed out in the Second and Third Series of *N. and Q.*, and nothing new has been added during the present discussion. Even the lady Pamphyla had already made a first appearance in your columns, having been introduced from a review of M. Van de Weyer's *Opuscles* in the *Athenæum* of Nov. 11th, 1863, referred to also in Taylor's *Words and Places*. But since that time a male candidate has been put forward with claims at least equal to the lady's—one Pamphilus, the writer in the twelfth century of a comedy of 780 lines, who, in a Flemish translation of *Flor et Blanche-flor* made by Diederick Van Assenade in the latter half of the thirteenth century, and now printed in Von Fallersleben's *Hora Belgica*, is, by the name of Pamflette, classed with Juvenal and Ovid. Hence M. Gaston Paris was (*Revue Critique*, Sept. 26th, 1874, p. 197) "led to believe that *le mot* *Anglais* pamphlet is derived from him." These particulars are in Littré, *Supplément*, p. 252. An early instance of the spelling *pamfilet*, which PROF. SKEAT desiderates, I can give him. Occleve commences one of his minor poems thus:—

"Go, litil pamfilet, and streight thee dresse," &c.

Ed. by Mason, 1796, p. 77.

But in another more considerable work of Occleve, the *De Regimine Principum*, edited by Mr. Wright for the Roxburghe Club, the spelling is "pampflet" (p. 74). Fulfilling as it does the conditions of the word's present meaning, Johnson's suggestion "par un filet" (or held together by a thread) in the folio *Dictionary*, 1755, but dropped by his latest editor, remains the most probable. The French, however, persist in calling the word English, and there seems to be with them now a fashionable affectation of using it in preference to their cognate expression *brochure*.

6th Series, vol. i., June 12, 1880; p. 474.

"&."—Is there any word to express the abbreviation "&"? I believe type-founders call it "ampersand." Is there any commoner term for it?—SEBASTIAN.

[This sign is called by printers "short and."]

6th Series, vol. i., June 19, 1880; p. 500.

"&" (6th S., i. 474).—If I rightly understand the meaning of SEBASTIAN's query, the answer is plain. "&" is not an abbreviation, it is simply the Latin *et*=&, and is called by compositors "short and." The word "amperseand," referred to, is, I believe, a corruption of "eperseand"=*e-per-se-and*, "&" (mistaken for "e") by itself meaning "and," but when followed by *c*—thus, &c.—

denoting *et cætera*. I remember when a boy hearing children concluding the repeating of the alphabet by the word "eperseand."—MURATOR.

[There were several other replies, all similar to the above.]

6th Series, vol. ii., Oct. 2, 1880; p. 277.

"&" (6th S., i. 474, 500; ii. 38).—"Andpassy" is the name that, as a boy, I used to hear given to this symbol. The second "and," joined to it by some of your correspondents, is no part of the word, but a repetition by way of explanation, as the child being taught to spell is made to pronounce each syllable after naming the letters which compose it. That time-worn trap for the young, Con-stan-ti-no-ple, is a familiar instance.

Every reader of the Elizabethan writers is acquainted with "A per se" in the sense of our "A 1"—something first class and super-excellent. A passage in Marlowe's *Doctor Faustus* (p. 117, ed. Dyce) shows what the phrase "per se" really meant, and that its use was not peculiar to A. "Robin (reading in one of Faust's conjuring books): A per se, a; t-h-e, the; o per se, o; demy orgon gorgon," &c. See Nares (art. "A per se") for examples of other letters treated in this way.

6th Series, vol. i., Feb. 21, 1880; p. 155.

"HARE-BRAINED."—Can any of your philological readers throw some light on the origin of this word? It is sometimes written and printed *hair-brained*, which is, if not nonsense, very near to it. The dictionaries explain *hare-brained* by stating that a *hare*-brained man is one who is as wild as a hare (a March hare it is presumed); but as in reality a hare is not wilder than any other wild animal—a rabbit or deer, for example—and is only timid, it seems difficult to account for this spelling of the word. Can it be derived from *air-brained*—that is, a head empty of brains, and having only air inside of the cranium? I put forward no theory, I only ask for information and suggest inquiry. If *air* be the word, the cockney *h* is easily accounted for.—C. M.

6th Series, vol. i., June 19, 1880; p. 503.

"HARE-BRAINED" (6th S., i. 155, 402, 424).—Compare with the French proverb, "Il a une mémoire de lièvre; il la perd en courant."—HENRI GAUSSERON.

[A great many other replies are contained on the pages mentioned, the above, however, being the only one directly concerning Mr. Lean's contribution.]

6th Series, vol. ii., Dec. 11, 1880; p. 472.

"HARE-BRAINED" (6th S., i. 155, 402, 424, 502).—MR. GAUSSERON has struck the true key-note. The proverb, "J'ay une mémoire de lièvre: je la pers en courant" (as old as Montluc's *Comédie des Proverbes*, 1633, III. vi.), must be, I think, connected with the belief which is ascribed to the rabbit in that very curious book,

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Erreurs Populaires touchant la Médecine et le Régime de Santé, par Laurent Joubert, Paris, 1579:—

"On tient pour suspect à la mémoire l'usage du cerveau de Connil, parceque cet animal a la mémoire (qui consiste au cerveau) si courte, que ne se souvenant du danger qu'il vient de passer, il ne laisse de retourner au giste d'où il est levé un peu auparavant."—Tom. ii., p. 170, ed. 1601.

And a passage from a Provençal poet, Pierre Vidal, to be found in Raynouard's *Lexique Roman*, confirms the supposition:—

"En Proensa soi tornatz
Morir, cum lebres en jatz" [*i.e.* *gîte* or *form*].

The "air-brained" and "hair-brained" theories are disposed of by an epigram (iv. 63) of John Heiwood:—

"Thou art a wight to wonder at;
Thy head for wit shewth thee a wat" [*i.e.* a hare].

Udall employs the phrase also in *Roister Doister*, I. iv., making the hero tell Merrygreek (who takes the old nurse to be the lady his master is in love with): "Ah, foolish harebraine, this is not she." By the extract from his translation of Erasmus's *Apophthegmes* in R. R.'s communication (6th S., i. 402), it would appear as if Udall had settled "a March hare" to be "a marsh hare." In point of fact he does not mention either. This last hare, then, is none of his, but a volunteer, not to say an interloper, belonging to the notes of the recent edition, and must therefore be taken for what he is worth. As to his claim to the new character I might have something to say, but I mind me of the proverb, "Chi due lepri caccia, l'uno va e l'altro si lascia."

6th Series, vol. ii., Dec. 4, 1880; p. 445.

A PROVERB.—What is the origin of the proverb, "Sanguis martyrum semen ecclesiæ"? The passage in Tertullian, *Apologet.*, c. 50, from which it is usually supposed to be taken, is: "Semen est sanguis [or sanguinis] Christianorum."—A. P. S.

[Another reply appeared besides Mr. Lean's.]

6th Series, vol. ii., Dec. 25, 1880; p. 524.

A PROVERB (6th S., ii. 445, 493).—Fuller (*Church Hist. of Britain*, 1655) says, in the dedication of cent. iv., bk. i.:—

"Of all Shires in England Staffordshire was (if not the soonest) the largest sown with *the seed of the Church*, I mean, *the bloud of primitive Martyrs*; as by this Century doth appear."

I have noted the difference of type in which the words of the proverb are presented in the original, because one of Fuller's editors (Nicholls), by the use of inverted commas to mark this difference, conveys the impression that the words were not Fuller's own. Clearly an accepted saying is referred to, but this may have been its first expression in English.

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6th Series, vol. iii., Jan. 22, 1881; p. 66.

"SPARE THE ROD AND SPOIL THE CHILD."—An inquiry has been lately carried on in the columns of the *Illustrated London News* as to the origin and history of this saying, and the discussion has been assumed to be closed with a statement (on the authority of Prof. Skeat, I believe) that its first appearance in print is in Clarke's *Paramiologia Anglo-Latina*, 1639. It will be found, however, in a similar collection, Thomas Draxe's *Bibliotheca Scholastica*, 1633 (but preface dated 1615), and he probably took it from the following passage in Davies of Hereford's *Scourge of Folly*, 1611:—

"I must
Whippe you for lying, now you lie untrust:
I have tane you with the manner (too vilde).
Untrusse: to spare the Rodd's to spill the childe."

Epigram 212, p. 101.

"Spill" and "spoil" are, of course, convertible terms. It is worthy of remark that, though the proverbs which form the staple of the *Scourge of Folly* are throughout it printed in italics, the line in question is not so printed; from which it may perhaps be inferred that this proverb was first formulated by Davies himself, and so afterwards gained general currency.

6th Series, vol. ii., Oct. 30, 1880; p. 347.

QUOB.—Near Wickham, in Hampshire, is a farm called Quob. Can any light be thrown upon a name so singular?—W. P., Woodleigh.

[Several replies appeared besides Mr. Lean's.]

6th Series, vol. iii., March 12, 1881; p. 215.

"QUOB" (6th S., ii. 347, 494).—This word occurs in Sir G. C. Lewis's *Herefordshire Glossary*. He connects it through *wabble* with Germ. *wabbeln* (Adelung, *s.v.*). A few summers back I made a note of its use in a talk I had with a hedger at the Herefordshire foot of the Malvern Hills. Being arrested in penetrating a grassy lane (an accommodation road I think they call it, *lucus a non lucendo* as it proved) by the slushiness, increasing step by step, which a wet season had produced, he, from the bank above me, called out: "You'll be smothered wi' dirt, sir, if you go on any furdur: 'tis a very quobby place. You ought to have went along there [the field opposite to the one he stood in]. You must please to come up here now, and go through the glat in the hedge into yonder field, and then you can get into the lane again."

[Query appeared in the 6th Series, vol. iii., May 21, 1881; p. 405.]

MISPRONUNCIATION OF "WIND."—Replies from E. Cobham Brewer, Fredk. Rule, Edward Peacock (6th S., iii. 511); Walter W. Skeat, Edward H. Marshall, M.A., Wm. Frecklove, X.C. (6th S., iv. 233); E. Cobham Brewer [rejoinder to W. W. Skeat], (6th S., iv. 296); W. W. Skeat [reply to E. C. Brewer] (6th S., iv. 313).

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6th Series, vol. iii., May 21, 1881; p. 405.

MISPRONUNCIATION OF "WIND."—Is anything known as to when the affectation of pronouncing the *i* in this word long was first introduced? What is the rationale of it? In music it has become *de vigueur*; so that you shall not enter the smallest cathedral in England without hearing the choir, as they occur in the *Psalms*, chanting of "wīnd and storm," walking upon the wings of the wind," "the stubble before the wind," &c. Even the "rushing mighty wind" or the whirlwind itself would share the same fate if their courses crossed the musician's path.

But what a perversion this is of one of the happiest unions of sound and sense. For the gentle gliding motion which wind expresses is an attribute of water and not of air, and by the change of sound the mind is dragged down from a soaring lofty flight to the idea of a serpentine indirect movement, entirely of the earth, earthy.

Doubtless there is a difficulty in holding a sustained singing note on the open *i* when it occurs; but my complaint is that not an exceptional but an invariable liberty is taken by vocalists with this word, so that they read it also in the same manner. I am aware that the poets sanctioned or suggested the practice; but were they not driven to it from the paucity of rhymes to the colloquial sound of that useful factor of theirs, the wind? Herbert in his *Affliction* was forced to resort to "friend" to finish a couplet, and Tennyson in our day has accepted the situation, never once deviating to the lay and legitimate reading. Musicians, I fear, have thus been led to adopt a blemish for a beauty, robbing an eminently descriptive word of its force and character by a conventional agreement for which I submit there is no sufficient warrant or excuse.—V.S.L.

6th Series, vol. x., Dec. 20, 1884; p. 495.

ITALIAN PROVERB.—Can any of your readers fill up a blank in my memory in respect to an old proverb which I used to hear when quartered in the Mediterranean years ago? Part of it runs thus:—

"Aspettar', e non venire,
Star' in letto, e non dormire

* * *

Son tre cose de morire."—M. W. B.

What is the third "cosa de morire"?

[A great many replies besides Mr. Lean's appeared.]

6th Series, vol. xi., Jan. 24, 1885; p. 77.

ITALIAN PROVERB (6th S., x. 495; xi. 16.)—"Melius est petere fontes quam sectari rivulos." On referring to the earliest printed collection of Italian proverbs (c. 1530), I find that it opens with—

"Aspettar e non venir
star in letto e non dormir
servir e non gradir
è una doglia da morir."

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Florio follows this closely in his *First Fruits*, 1578, and in his *Giardino di Recreatione*, 1591; but in the *Second Frutes*, also published in 1591, the proverb is expanded thus:—

“Aspettar’ e non venire
star’ in letto e non dormire
ben servir’ e non gradire,
haver cavallo che non vuol ire,
e servitor chè non vuol’ ubedire,
esser in prigione e non poter fuggire,
et ammalato e non poter guarire,
smarrir la strada quand un vuol gire,
star alla porta quand’ un non vuol aprire,
et haver un amico che ti vuol tradire,
son dieci doglie da morire.”

The fatal facility of Italian rhyme which has created the improvisatore here breaks forth. It is noteworthy that the two largest and amplest collections in the 16th and 17th centuries of the proverbs of Italy were made by Anglo-Italians and published in London, an evidence of the activity with which the study of the language was pursued in this country during that period.

6th Series, vol. xi., March 21, 1885; p. 240.

REPUBLICA (“The Lord tempers the wind,” &c.).—These words do not appear in the Bible.

[There appeared several other replies besides Mr. Lean’s.]

6th Series, vol. xi., June 27, 1885; pp. 512-3.

“THE LORD TEMPER THE WIND,” &c. (6th S., xi. 240, 336, 395).—The French equivalent and probable original of this sentiment has been traced backwards so far as 1594, when it appeared in the *Prémices ou le I livre des Proverbes Epigrammatisez*, &c., of Henri Estienne. At p. 47 he says:—

“Ces termes, Dieu mesure le froid à la brebis tondue, sont les propres termes du proverbe. . . . Si non que nous voulons changer le mot *froid* en ce mot *vent*, car aucuns, disent *mesure le vent*, non pas *mesure le froid*. Que si quelcun disoit que la brebis quand elle est tondue ne laisse pas de sentir autant de froid ou autant de vent, mais Dieu luy donne plus de force pour y resister, ceste opinion semblablement fervit pour la providence divine.”

Thus far the initial volume of *N. and Q.* had brought us thirty-five years ago. On referring now to the *Florilegium Ethico-Politicum* of Gruterus (cited 1st S., i. 357), I find that the French proverbs contained in vol. ii. (1610) were gathered from the collection of J. Lebon—“translata ex latifundiis nescio cujus Solonis Vogæi, qui et sibi attribuit nomen Appollinaris Boni, in quibus tamen occurrunt que plurimæ originis planè novitiæ.” These *Adages et Proverbes*, partly published in 1557 under the pseudonym of Solon de Voge, were completed in an edition bearing the compiler’s real name about 1578. Unfortunately the British Museum possesses no copy of this, which Duplessis

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(*Bibliographie Parémiologique*) considers as perhaps the rarest of all the works in proverbial literature. He further conjectures that Gruterus had access only to the earlier edition of 1557, but the assumption of the *prénom* Apollinaris, mentioned by Gruterus, would appear to have been first made in the dedication, under date of October 1, 1577, of the third book to Baif. We may take it, however, I venture to think, that one of the versions alluded to by H. Estienne was Lebon's (as given in the reprint of 1610) "A brebis pres tondue Dieu luy mesure le vent." Sterne therefore added a poetical touch to a proverb which now is more than 300 years old by substituting "lamb" for *ewe* (*brebis*), though strictly speaking lambs are never shorn—at least, nowadays.

6th Series, vol. xi., May 9, 1885; p. 368.

TERNE.—The *Saturday Review*, in an article on private coursing, quotes Dame Juliana Berners's enumeration of the points of a greyhound thus: "Syded like a *terne*." I cannot find the word *terne* in any dictionary. Can any of your readers tell me what it is? I have always heard the words quoted as "Sided like a bream."—AN OLD COURSER.

[Replies by WALTER W. SKEAT and others appear in same vol., p. 391.]

6th Series, vol. xi., June 20, 1885; p. 492.

TERNE (6th S., xi. 368, 391).—Under this reference we have still to seek for *teme*: "Syded like a *teme*." This PROF. SKEAT leaves in the dark. *Teme* is a variant of *teem*, a litter, *i.e.* a large progeny; but a litter is also a sort of bed or couch, properly lectern, from *λέκτρον*; Latin *lectus*. I take it such couch should be formed to take the shape of a reclining sleeper, not flat, but with an arch for the head to rest on, and a depression for the limbs.—A. H.

[There are other replies besides Mr. Lean's.]

6th Series, vol. xii., Aug. 15, 1885; p. 135. [See vol. i. 439.—ED.]

TERNE (6th S., xi. 368, 391, 492).—I do not fancy that A. H.'s *teme*, or litter, with its protuberant middle part and turned sideways, would prove a very delectable couch. We now limit the use of *team* to horses in line, but it has been used (by Dryden) in speaking of a flight of swans following each other, and may apply to any procession moving in file. Here it means, I think, that the ribs of a good greyhound should show themselves at his sides, in a marked succession—an evidence that he is fit for the chase, because he does not carry an overweight of flesh.

With regard to the expression "chyned like a Beme," which has not been touched upon, I would submit that no reference is intended to a beam of timber, which is ordinarily straight and inflexible. The chine, or backbone, containing the spinal marrow, is in the greyhound the very reverse of this, and swells in a grand upward curve from the neck over to the tail, like a beme or trumpet.

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Cf. "And now [we] bene heare in hell fier
Tell the daye of dome, tell beames blow "

(*Chester Plays*, p. 17);

and "Tubicen, bemere" (Wright, *Vol. of Vocabularies*, p. 73).
Stratmann furnishes (eleventh century) other instances.

6th Series, vol. xii., Sept. 26, 1885; p. 260.

PHILOBIBLOS. ("Though lost to sight, to memory dear").—
From a song by George Linley. See *N. and Q.*, 5th S., x. 417,
and *passim*.

6th Series, vol. xii., Oct. 31, 1885; p. 344.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (*see* 6th S., xii. 260).—I cannot allow your statement in answer to PHILOBIBLOS to pass unchallenged. Though the origin of this line has been discussed in nearly every series of *N. and Q.* your recent dictum appears to rest solely on the discovery of a song by George Linley, in which the line occurs. But we must not forget that we have evidence that it has been seen as a motto on the seal of a letter dated 1828 (4th S., vii. 56), and that Canon Husenbeth knew it still earlier (*Ib.*, 173). I can now carry it back to some time in 1826.

The number for January, 1827, of the *Monthly Magazine*, new series, vol. iii., contains a "Letter on Affairs in General from a Gentleman in Town to a Gentleman in the Country," in which the following passage, which I hope you may find room for, as it is witty and amusing, will be found (p. 74):—

"The new conundrum of 'Bread seals'—as the ladies call the little epigrammatic impressors that their work-boxes are always full of now—please me mightily. Nothing could be more stupid than the old style of *affiche*—an initial—carefully engraved in a hand always perfectly unintelligible; or a crest,—necessarily out of its place nine times in ten in female correspondence—because nothing could be more un-'germane' than a 'bloody dagger,' alarming everybody it met, on the outside of an order for minikin pies! or a 'fiery dragon' threatening a French mantua-maker for some undue degree of tightness in the fitting of a sleeve! and then the same emblems running through the whole letter-writing of a life became tedious. But now every lady has a selection of axioms (in flour and water) always by her, suited to different occasions. As—'Though lost to sight, to memory dear!' when she writes to a friend who has lately had his eye poked out—'Though absent, unforgotten!' to a female correspondent whom she has not written to for perhaps the last three (twopenny) posts; or, '*Vous le méritez!*' with the figure of a rose—emblematic of everything beautiful—when she writes to a lover. It was the receiving of a note with this last seal to it that put the subject of seals into my mind, and I have some notion of getting one engraved with the same motto, '*Vous le méritez,*' only with a *horse-whip* under it instead of a rose—for peculiar occasions. And

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perhaps a second would not do amiss—with the same emblem; only with the motto, '*Tu l'auras !*' as a sort of corollary upon the first in case of emergency. At all events, I patronize the system of a variety of 'posies,' because when the inside of a letter is likely to be stupid, it gives you a chance of a joke upon the out."

Now this must have been written at the close of 1826, and the mottoes introduced were evidently then well-known—even hackneyed—quotations. It was in this sense, I suspect, that Linley took the line in question as a sort of text to herald his song, just as in the proverb songs which have attained a certain vogue of late years it would be used as a tag at the end. Besides, the earliest of Linley's compositions entered in the British Museum Music Catalogue—the titles of which extend over a hundred leaves—is 1830; and further, if Mr. Augustus Braham, whom Linley's song was "composed for and sung by," was a son of the great tenor, I believe that his career will be found to have been long after 1826. Charles and Hamilton Braham I knew as public singers about 1840. Perhaps some correspondent can inform us when Augustus flourished, if he was not, in fact, Hamilton himself.

That the writer of this line is yet far to seek is to my^a mind, therefore, more than probable. I observe that Mr. Bartlett, in his excellent *Familiar Quotations* (last edition), throws Ruthven Jenkins overboard, whose allocation of his "Sweetheart, good-bye," to the *Greenwich Magazine for Marines*, 1701, was probably a sly hit in advance at the presumed credulity of his readers.

7th Series, vol. x., Sept. 13, 1890; p. 203.

"MEASURE FOR MEASURE," I. II.: THANKSGIVING BEFORE MEAT.—"There's not a soldier of us all that, in the thanksgiving before meat, doth relish the petition well that prays for peace." That there is allusion to some formula of grace commonly used in Shakespeare's time seems clear. What was it? Is it given in the notes to any edition of *Measure for Measure*? I find it in none of mine.—JAMES D. BUTLER, Madison, Wis., U.S.

[In addition to Mr. Lean's reply, there are also several others.]

7th Series, vol. x., Nov. 22, 1890; p. 402.

"MEASURE FOR MEASURE," I. II.: THANKSGIVING BEFORE MEAT (7th S., x. 203).—The grace said before dinner in the Middle Temple Hall by the senior bencher, or, if there is no bencher, by the senior barrister present, is in this form:—

"The eyes of all things look up and put their trust in Thee, O Lord. Thou givest them their meat in due season; Thou openest Thine hand and fillest with Thy blessings every living thing. Good Lord, bless us and these Thy good gifts, which we receive of Thy bounteous liberality, through Jesus Christ our Lord."

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At the end of the meal, and the following having been said, the tables break up:—

“Glory, honour, and praise be given to Thee, O Lord, who dost feed us from our tender age and givest sustenance to every living thing. Replenish our hearts with joy and gladness, that we, having sufficient, may be rich and plentiful in all good works through Jesus Christ our Lord. God save His Church, the Queen, all the royal family, and this realm; God send us peace and truth in Christ our Lord.”

In the latter, as will be seen, the prayer in question occurs, and that both formulas were in use in Shakspeare's day may be inferred from a poem of that period, which I hope you will insert for the sake of the witty turn given to the opening lines of the preliminary grace:—

Of an accident of saying grace at the Lady Rogers, who used to dine exceeding late. Written to his wife.

My Mall, in your short absence from this place,
Myself here dining at your mother's bord,
Your little sonne did thus begin his grace,
“The eyes of all things looke on thee, O Lord,
And thou their foode dost give them in due season.”
“Peace, boy,” quoth I, “not more of this a word,
For in this place, this Grace hath little reason.
When as we speake to God we must speake true;
And, though the meat be good in taste and season,
This season for a dinner is not due.
Then peace, I say; to lie to God is treason.”
“Say on, my boy,” saith shee, “your father mocks,
Clowns and not Courtiers use to go by clocks.”
“Courtiers by clocks,” said I, “and Clowns by cocks.”
Now if your mother chide with me for this,
Then you must reconcile us with a kisse.

*The most Elegant and Witty Epigrams of Sir John
Harington, Knight, bk. i. 38; London, 1618, 8vo.*

Lady Rogers died in 1602 and Harington in 1612, having married her daughter in 1584.

7th Series, vol. x., Nov. 8, 1890; p. 369.

WORDS IN WORCESTERSHIRE WILLS.—In consulting some Worcestershire wills of the sixteenth and seventeenth centuries I have met with in them and in the inventories attached words which I have not been able to find in the usual dictionaries, and whose meaning I should be much obliged if any of your correspondents could explain. Some of the words are probably local, and further obscured by eccentric spelling. The following is the list:—

Flitches of “byest.”

“Herecroth.” Apparently a textile fabric.

“Weaning calf of the stake.”

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"Towe." Some agricultural implement.

"Trowman." Some person engaged in the making or dyeing of cloth. Qy. trough-man?

"My seconde mandilione beinge huswife's medlye." *Mandilione* is explained as a kind of cloak; but why housewife's medley?

"Dobnet."

"Cauthan." Presumably for cauldron (caulthron).

"A peyer [pair] of moggey shets [sheets]."

"One peare [pair] of bebis." This word occurs in connection with links, tongs, and a gridiron.

"One peale, one pedelstaff & bill." *Peale* is, I believe, a baker's instrument; but what is *pedelstaff*?

"Chafe bed." Presumably a warming-pan.

"Faggon." This I take to stand for flagon. The inventory in which it occurs is hideously spelt; witness "sheppoxs" for sheep-hooks.

"One steele and heeters." For what use?

"A panell & bride [bridle] & gearth [girth]."

"Strick." ("One cheese-press, one coffer, one stirck and one fourme [form].")

"One paile & one gaune." Possibly I have misread the latter word, and it should be "ganne."

"One halfe hodghat [hogshead] of waryes."

"The plow and poweiarnes." One would suppose plough and plough-irons, but then the whole is valued at one shilling.

"The tumberel which and drafts." *Tumberel* is, of course, a cart, and *drafts* may stand for shafts; but what is a *which*? Can it stand for winch?—J. F. CHANCE, Brighton.

[Several very long replies followed from F. T. Elworthy, A. J. M., Hamilton Kingsford, O. W. Tancock, R. E. D., A. J. M., &c.]

7th Series, vol. xi., June 13, 1891; p. 474.

WORDS IN WORCESTERSHIRE WILLS (7th S., x. 369, 473; xi. 17, 77, 111).—*Trowman* remains unexplained. Its meaning is obvious to anybody who has lived near the Severn, *i.e.* a person having charge of a trow, "a clinker-built, flat-floored barge, used on the Severn, &c." (Smyth, *Sailor's Word-Book*). "The Severn Trow" is still a public-house sign on the river-side, and the word *trow* is simply O. E. *tree*, the original craft having been nothing more than the hollowed trunk of a forest tree. Curiously enough, the "auxiliary screws" of our time have reverted pretty well to the same primitive shape or unshapely form. Cf. the surname *Treeman* for further illustration.

7th Series, vol. xii., July 11, 1891; p. 35.

WORDS IN WORCESTERSHIRE WILLS (7th S., x. 369, 473; xi. 17, 77, 111, 474).—The derivation of *Trowman* from *trow*, a Severn barge, is clear enough. But at the last reference we are told that "*trow* is simply the O. E. *tree*," a tree. This is not at all "simple," but decidedly difficult. The O. E. word was not *tree*, but *tréo*, and

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the O.E. *tro* usually (simply) becomes Mod. E. *ee*; so that the result would be *tree*, as it is. It is true that the O.E. dat. case *treowe* produced an occasional by-form *trou* in the Kentish dialect; but it would be better to suppose that *trou* represents the Mod. E. *trough*, which is frequently *trow* in Mid. Eng., from O.E. *trog*.—WALTER W. SKEAT.

7th Series, vol. xii., Aug. 15, 1891; p. 138.

WORDS IN WORCESTERSHIRE WILLS (7th S., x. 369, 473; xi. 17, 77, 111, 474; xii. 35).—I would ask PROF. SKEAT, if he finds it impossible to accept my suggestion that the *trow* on the Severn is O.E. *treo*, how he explains the suffix *trow* in place-names? Three in Somersetshire occur to me: Comeytrow, Hallatrow, and Wanstrow, and one in Wiltshire, Bishopstrow.

8th Series, vol. i., May 21, 1892; p. 412.

ON WHICH SIDE SHOULD WE SLEEP?—In the *Fiancée Anonyme*, by E. Cadol (Paris, 1891), it is said (p. 13) of a journalist and critic who had been much struck by an advertisement in a newspaper offering a pretty young girl, with a large fortune, in marriage to any *distingué* young man without fortune, that in his dreams “il voyait venir à lui une belle jeune fille, pure, suave, absolument ‘sélecte,’ qui remuait des billets de banque à la pelle. Seulement, comme il dormait du côté gauche, des péripéties, noires, tragiques, effroyables, traversaient sa vision.” These nightmares oppressed and troubled him so much that at last he jumped up, rushed off to his sitting-room, wrote an answer to the advertisement, and then, relieved, “rentra dans sa chambre, se remit au lit, souffla la bougie, et s’*auichant* sur le côté droit cette fois, se dit ‘Ça y est!’ Deux minutes après, il dormait à poings fermés” (p. 15). It would seem, therefore, that in France there is a popular notion more or less prevalent that one sleeps more soundly and better on the right side. Is there any such notion in England? My own impression is rather in favour of this view; but it is only of late years that I have taken to sleeping on the right side, and until I saw this passage in the French novel it had never occurred to me to investigate the matter. Theoretically speaking, there may be something to be said in favour of the French view. The great bulk of the heart lies under the breast-bone and on the left side; there is but little of it on the right side, and the right lung is in consequence rather larger than the left. There may, therefore, be more pressure upon the heart when one lies on the left side than when one lies upon the right. Again, the great bulk of the liver, which is by far the heaviest organ in the abdomen, is on the right side, and it is possible, therefore, that when one lies on the left side, the liver, though well supported and by no means wobbling about, may exercise some pressure upon the stomach and other adjoining organs.—F. CHANCE.

[There are other replies in addition to Mr. Lean's.]

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8th Series, vol. ii., July 23, 1892; p. 74.

ON WHICH SIDE SHOULD WE SLEEP? (8th S., i. 412, 501).—The Italians give the preference to the left side, and my own experience confirms it:—

Chi dorme nel lato manco, il cuore è franco;

E chi nel lato dritto, il cuore è afflitto.

Giusti, *Proverbi Toscani*, p. 285, ed. 1884.

8th Series, vol. ii., July 2, 1892; p. 9.

"THE DEVIL'S BOOKS."—What is the earliest reference in English literature to playing cards under this title?—XYLOGRAPHER.

8th Series, vol. ii., July 16, 1892; p. 57.

"THE DEVIL'S BOOKS" (8th S., ii. 9).—XYLOGRAPHER will scarcely, I think, find any reference to playing-cards under this title before Swift's time; but in his *Polite Conversations* (No. iii.), he gives us, "Your cards," said he, "they are the Devil's Books." St. Bernard, however, was strong against cards (as witness the card-painter whom he advised to take to painting sacred subjects instead, which advice being followed made the man's fortune), and in his works there may be some similar expression used.—JNO. BLOUNDELLE-BURTON.

[There are several other replies, but these do not affect Mr. Lean's contribution.]

8th Series, vol. ii., Aug. 13, 1892; p. 135.

"THE DEVIL'S BOOKS" (8th S., ii. 9, 57).—Playing-cards are so called in *Poor Robin* for November, 1677 (attributed to Herrick), and in the *Yea and Nay Almanac* for 1680 "Dice and cards, the devil's bones and books." Both are in the British Museum.

8th Series, vol. viii., Feb. 23, 1895; p. 147.

"ROLL-WAGGON."—In the just published *Diary of John Hervey, First Earl of Bristol*, I come on this word: "Paid Medina ye Jew for a Persian carpett (all of silk) to lay under a bed and for an old china Rowlwaggin, 22 guineys." Halliwell gives the word, with no explanation, with a quotation from Wycherley, "Do not take it ill, I cannot make china for you all, but I will have a *rol-waggon* for you too, another time" (*Country Wife*, 1688). Has the meaning of the word since Halliwell's time been discovered? The purchase from "Medina ye Jew" suggests a curio. Are there any small old-fashioned china carts with wheels on which condiments or spices could be wheeled down a table?—URBAN.

[The other replies do not affect Mr. Lean's contribution.]

8th Series, vol. viii., July 13, 1895; p. 32.

"ROLL-WAGGON" (8th S., vii. 147, 176, 232).—A trundle, or go-cart, on two wheels. In everyday use by invalids at the

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German spas. It is pushed from behind, and can be tilted up to rest on the ground in front, so that the occupant can enter and leave conveniently. This name is assigned to them in the public notices at Meran, in Tyrol, from which place I have just returned.

8th Series, vol. vii., June 22, 1895; p. 487.

"SPIT."—A little London street girl, describing a likeness to her sister, was heard to remark, the other day, "She's the spit of my Aunt Clara." Why the spit?—O. S. T.

["Spit (vulgar), likeness—image. 'By Jove,' cried Bugwash, 'you are a queer fellow—the very spit of your father.'—Theodore Hook." (*Standard Dictionary*.)]

"'The very spit of the one I had for years; it's a real portrait.'—See Mayhew, 'London Labour and the London Poor.'" (*Century Dictionary*.)]

[There are several other replies.]

8th Series, vol. viii., July 20, 1895; p. 53.

"SPIT" (8th S., vii. 487).—"Friso (*puts on Vandal's cloak*). Now look I as like the Dutchman as if I were spit out of his mouth."—*Englishmen for My Money*, iv. 1 (1616), Hazlitt's *Old English Plays*, x. 522.

"Ditty. Look you here; here's one as like you as if it had been spit out of your mouth."—*The London Chanticleers* (1659), i. 3; Hazlitt's *Old English Plays*, xii. 330.

The phrase will also be found in Withal's *English and Latin Dictionary*, edition of 1616.

8th Series, vol. ix., June 27, 1896; p. 507.

"THE ROVER'S BRIDE."—Is there a song, poem, or any other composition known as "The Rover's Bride," and, if so, where is it to be found?—IGNORANT.

[Does not the phrase "The rover's bride" occur in the well-known "Oh! who will o'er the downs so free"?]

[There were two other replies besides Mr. Lean's. One of these, from "Nemo," furnishes the whole of the ballad, "The Rover's Bride."]

8th Series, vol. x., July 18, 1896; p. 57.

"THE ROVER'S BRIDE" (8th S., ix. 507).—The invitation in Hickenstern's song, "Oh, who will o'er the downs?" is "to win a blooming bride"—the epithet happily not being used in the sense to which our ears nowadays are too often perforce accustomed.

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8th Series, vol. xii., July 10, 1897; p. 28.

PROVERB.—What is the origin of the proverbial phrase, "Turn not the bad cow after thy good soap," used in Ben Jonson's *A Tale of a Tub*, II. i.? The meaning clearly is, "Do not be perverse after being serviceable." Gifford guesses that "it refers to the custom in some countries of using cow-dung as a succedaneum for soap"; Cunningham that it refers "to a cow with dirty feet getting among the newly washed clothes spread out to dry upon the green." Neither of these explanations is very lucid, and both editors admit that they are guessing.—PERCY SIMPSON.

[There is one other reply besides Mr. Lean's.]

8th Series, vol. xii., Aug. 14, 1897; p. 135.

PROVERB (8th S., xii. 28).—The proverb alluded to is as old as the collection of John Heiwood; but I prefer taking it from a contemporary of Ben Jonson, *i.e.* Henry Porter, in whose *Two Angry Women of Abington*, 1599, Nicholas Proverbs says: "But be not you like the cow, that gives a good sop of milk, and casts it down with her heels." It will be found in Hazlitt's *Old English Plays*, vii. 356.

Mr. Vincent Stuckey Lean.

"In the *Times* of 29th March appeared the announcement of the death of Mr. Vincent Stuckey Lean, of the Middle Temple. It stated that he died at the Knowle, [Knoll] Clevedon, Somerset, the residence of his niece, on 24th March, aged seventy-eight. This statement would have passed unnoticed, save by a few friends at the Temple, but for the paragraphs in the *Times* and other papers on the following day recording his charitable bequests. He has left £50,000 to the British Museum for the improvement and extension of the Library and Reading-room, and £50,000 to the City of Bristol for the development of the free libraries of the city.

"He was the youngest son of Mr. James Lean, of Clifton, Bristol, one of the founders and directors of Stuckey's Banking Company, the leading establishment of the kind throughout Somerset. Mr. V. S. Lean is said to have been connected in early life with the bank. Even then he was animated by the love of travel, and, until last winter, several of the colder months of the year were spent by him on the Riviera. In the summer of 1895 he was at Meran. He was called to the Bar at the Middle Temple on 3rd November, 1843, and had for many years been a familiar figure during the term dinners in its noble hall at the ancients' table—a table which is invested with especial privileges for a few senior barristers. It is pleasant to record that he furnished to the number of *N. & Q.* for 22nd November, 1890, the graces said before and after dinner at the Middle Temple. Since 1861 he had been a member of the Windham Club.

"Mr. Lean, during his travels on the Continent and in England, particularly around the Malvern Hills, had picked up many curious bits of knowledge, and he added to his stores of information by assiduous reading at the British Museum. But neither there nor elsewhere would his appearance have suggested to the chance comer that he was endowed with great wealth. His favourite hobby was that of 'national proverbs,' and the Museum authorities are requested to devote some attention to the illustration of that branch of knowledge. For many years Mr. Lean had been a contributor to our columns. We note a communication from him so far back as 30th July, 1864, p. 97. An article of his on 24th June, 1871, shows the bent of his studies in carrying back a proverb to Walton's *Complete Angler*, and many of his subsequent communications threw light on obscure passages in our Elizabethan and Jacobean literature. Long replies—and replies of great value—by him on 'Personal Proverbs,' and on 'Proverbs which have Changed their Meaning,' appeared in our second volume for 1878. His name is not entered in the British Museum Catalogue as the author of any separate work."—*Notes and Queries*, 9th Series, vol. iii., p. 280.

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C. Camden, <i>Remains</i> .	H. Herbert.
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Ch. Cheales.	Hk. Hardwick.
Cl. Clarke, J., <i>Paræmiologia</i> <i>Anglo-Latina</i> .	Hll. Halliwell, <i>Dict</i> .
Cod. Codrington, Robert.	Hn. Henderson, William.
Cot. Cotgrave.	Ho. Howell, <i>Paroimiologia</i> .
D. Dalyell.	Horm. Horman.
D. or Dr. Draxe.	Hp. Hislop.
D. C. De Chesnel.	Ht. Hazlitt, <i>Proverbs</i> .
D. G. De Gubernatis.	Ht. Hunt, Robert.
Dm. Denham, <i>Proverbs</i> .	J. Jamieson, John.
Dm., F. L. Denham, <i>Folk Lore</i> .	Jo. Joubert.
Dr. Dyer.	K. Kelly.
Ds. Davies, John, <i>Scourge of</i> <i>Folly</i> .	K. Kennett.
E. Knox, V., <i>Elegant Extracts</i> .	K. K. C. Kwong Ki Chiu.
	Kk. Kirk.
	L. Lees.
	M. Mitchell.

LEAN'S COLLECTANEA.

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| <p><i>M. Moralist's Medley.</i>
 <i>Mel. Melusine.</i>
 <i>Mo. Moman.</i>
 <i>N. Notes and Queries.</i>
 <i>N., F. P. Northall, Folk Phrases.</i>
 <i>N. S. Gay, J., New Song, &c.</i>
 <i>P. Palsgrave, J., Acolastus.</i>
 <i>P. Pliny, Natural History.</i>
 <i>P. in R. Pascall, Proverbs contributed to Ray.</i>
 <i>P. Rich. Poor Richard.</i>
 <i>P. Rob. Poor Robin.</i>
 <i>Pr. de Vil. Proverbes de Vilain.</i>
 <i>Prov. Com. Proverbes Comuns.</i>
 <i>R. Ray, Proverbs</i> [with dates of 2nd and subsequent editions added].</p> | <p><i>R. Rogers, Charles.</i>
 <i>Ram. or Ry. Ramsay, Allan.</i>
 <i>R. D. Udall, Ralph Roister Doister.</i>
 <i>S. Sternberg.</i>
 <i>S., P. C. Swift, Polite Conversation.</i>
 <i>Spu. Spurgeon, C. H.</i>
 <i>T. or Torr. Torriano.</i>
 <i>T., N. M. Thorpe, B., Northern Mythology.</i>
 <i>Tr. Triads.</i>
 <i>W. Withals.</i>
 <i>W. Wuttke.</i>
 <i>W. W. Wilde, W. R.</i>
 <i>Wh. Whitinton, Vulgaria.</i>
 <i>Wr. Walker, Wm.</i></p> |
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POSTSCRIPT.

WHEN the MS. of this work was first placed in the hands of the printer it was hoped and believed that the whole would remain with Mr. Lean's representatives until there had been printed such parts as they considered advisable.

The Authorities of the British Museum, however, after they had accepted the gift, could not allow the MS. to remain for any length of time out of their possession, and it had therefore to be handed over to them when about one half of Vol. I. had been printed. Before the MS. was formally passed to the Authorities as much of the work as possible was type-written from the original and the remainder was photographed.

No attempt has been made to arrange certain parts of the work left obviously incomplete by Mr. Lean, so far as arrangement was concerned, but it is hoped the Index will obviate any difficulty caused by this defect.

As stated in Prefatory Note, Vol. I., there was no intention to *edit* the work, but many hundreds of quotations have been verified, with such results that great confidence is felt in the accuracy of those from works not accessible to the Editor.

In a well-known passage in Mr. Meredith's *One of Our Conquerors*, the Indian rajah, on a visit to our country, records his impression that

"These Britons wear
The driven and perplexèd look of men
Begotten hastily 'twixt business hours."

Should any such idea as to the way in which this work has been passed through the press occur to the reader, the Editor can only plead in excuse that his work has had to be done in the intervals of business, and has from time to time been sadly interrupted.

In conclusion, he has gratefully to thank all concerned in the production of this work for many kindnesses, and the members of his family for invaluable assistance in the compilation of the List of Authorities and the Index.

T. W. W.

July, 1904.

ERRATA.

In Memoir. Vol. I., page xiii. line 32,
for Inner Temple read Middle
Temple.

VOL. I.

- Page 9 line 3, from bottom, after
Charles II. add [Sir W. Temple,
Essay on Gardening.—Ed.].
- p. 11 l. 15, MS. Braithwait before
Drunken Barnaby's.
- p. 11 l. 31, for tr. read Fr.
- p. 30 l. 5, for Virginius read Virginia.
- p. 30 l. 20, for Memoirs read Memorials.
- p. 37 l. 8, for Gesson read Gosson.
- p. 41 l. 13, for Hun read Hill.
- p. 45 l. 21, read *Tour in Wales*.
- p. 55 l. 40, for Gibbon read Gibson.
- p. 71 l. 47, for Edystone read Eddy-
stone.
- p. 84 l. 7, for Reposy read Repertory.
- p. 111 l. 26 ditto ditto.
- p. 126 l. 30, for Ho., P., read H., O.P.
- p. 131 l. 9, for powder read pouer.
- p. 132 l. 22, for Wed. read Ded.
- p. 133 l. 17, for Sheffield read G.
Villiers.
- p. 136 l. 22, for Hulcot read Huloet.
- p. 138 l. 24, for Epist. read Epil.
- p. 141 l. 9, from bottom, for Ships read
Landships.
- p. 143 l. 8, for 1633 read 1664.
- p. 143 l. 26, read "Panders, come
away."
- p. 151 l. 18, for commenced read com-
mended.
- p. 165 l. 13, for County read Country.
- p. 187 l. 13, for H., F. P., read N., F. P.
- p. 187 l. 17, for Shaston read Shafton.
- p. 189 l. 19, for Dev. read Dor.
- p. 195 l. 5, from bottom, for Beecles
read Beccles.
- p. 222 l. 5, read Wentworth.
- p. 225 l. 10, from bottom, for Rivaux
read Rievana.
- p. 226 l. 22, for Adela read A. de la.
- p. 227 l. 14, for Derb. read Durb.
- p. 238 l. 26, for Leigh read Legh.
- p. 244 l. 27, for Francois read Français.
- p. 269 l. 31, read Wr., Pol. P. & S.
- p. 273 l. 13, from bottom, read bessern
menschen, sind.
- p. 275 l. 7, for Camb. read Camd.
- p. 295 l. 4, from bottom, for Nanez
read Nunez.
- p. 299 l. 21, for Has. read Hes.

- pp. 332-343, at top, for Sardinia read
Italy.
- p. 352 l. 26, for Ag., Corn., read Agric.
Com.
- p. 387 l. 4, for Sa read Sir
- p. 405 l. 17, for Provinces read Pro-
vincial Words.
- p. 437 l. 30, for D. read De.
- p. 444 l. 4, for J. read T.
- p. 450 l. 21, for Johnson read Jackson.
- p. 472 l. 10, for 1659 read 1669.
- p. 479 l. 4, for 1584 read 1589.
- p. 480 l. 3, del. 1891.

VOL. II.

- p. 13 last line, read Mic. Plac. in
Roman.
- p. 33 l. 4, from bottom, for Lads read
Lords.
- p. 47 l. 10, for Arnilha read Amilha.
- p. 64 l. 17, for pas read par.
- p. 91 l. 12, from bottom, for Borquet
read Bosquet.
- p. 94 l. 19, for and read &c.
- p. 101 l. 12, from bottom, for aeup
read oeup.
- p. 103 l. 19, read Georg. III.
- p. 103 l. 10, from bottom, read [W.
Ind.] Branch.
- p. 123 l. 24, read I. ii., II. ii.
- p. 148 l. 7, read W. Ind. in bracket.
- p. 150 l. 21 ditto.
- p. 161 l. 6 ditto.
- p. 170 l. 14, from bottom, for in fausti
read infausti.
- p. 178 last line, for Ib. read D.
- p. 201 l. 1, for 'Hpoēi read 'Hpoēs.
- p. 295 l. 7, from bottom, read Waverley.
- p. 341 l. 8, from bottom, read Aetides.
- p. 344 l. 9, from bottom, del. (.) after
Runic.
- p. 391 l. 6, for Ib. read Plin., Nat. Hist.
- p. 399, pars. 5 and 6 should be on
next page.
- p. 410 l. 10, from bottom, for School
read Scourge.
- p. 472 l. 5, for Melb. read Mel.
- p. 506 l. 8, for Aphroditis read Aph-
orisms.
- p. 511 l. 6, from bottom, read Sleep-
lessness.
- p. 592 l. 14, from bottom, read Homi-
lies.
- p. 600 l. 6, read H. M. F.
- p. 608 l. 17, read funestes.

ERRATA.

- p. 696 l. 6, from bottom *del.* (,) after looth.
 p. 708 l. 1, *read* Italianato.
 p. 710 l. 2, from bottom, Sod in [].
 p. 741 l. 11, *read* Cogan *for* Cowan.
 p. 767 l. 5, from bottom, *read* Paroim.
 p. 805 l. 3, from bottom, *read* Berk. MSS.
 p. 808 l. 12, *for* Humorous *read* Humour's.
 p. 856 l. 11, from bottom, *for* Pop. *read* Apoph.
 p. 914 l. 11, from bottom, *read* Gosson.

VOL. III.

- p. 6 l. 18, *read* Jugeler.
 p. 19 l. 5, *for* Ann. *read* Auc.
 p. 21 l. 35 ditto ditto.
 p. 35 l. 2, from bottom, *read* Conditions.
 p. 41 l. 2, *read* 1 *Hen.* IV.
 p. 52 l. 34, *for* Baret *read* Barclay.
 p. 63 l. 29, *for* Fair *read* Warning.
 p. 73 l. 14, from bottom, *read* Wife in Morelles Skin, 469.
 p. 83 l. 13, from bottom, *for* Baret *read* Barclay.
 p. 102 l. 8, from bottom, *read* Time hath, my Lord,
 Shak., *Tr. and Cr.*, III. iii. 145.
 p. 115 l. 2, from bottom, *for* Hampton *read* Hampole.
 p. 129 l. 5, *for* 2 *read* Qu.
 p. 130 l. 23, *after* Endymion place. —
 p. 137 l. 20, *for* Dak. *read* Dek.
 p. 183 l. 4, from bottom, Ralph in ital., and *del.* (,).
 p. 193 l. 6, from bottom, *read* [sticking place.—*Macb.*, I. vii. 60.—*Ed.*].
 p. 217 l. 16, *add* 176.
 p. 217 l. 20, *for* iii. 3 *read* II. i. 65.
 p. 223 l. 1, *read* Shak., 2 *Hen.* IV., I. i. 141.
 p. 223 l. 16, *read* 1 *Hen.* IV., III. ii. 62.
 p. 225 l. 7, *read* III. ii. 258.

- p. 239 l. 6, from bottom, *add* II. i. 29 and III. iii. 161.
 p. 295 l. 2, from bottom, *for* Trees of Sion *read* Treasure of Similes.
 p. 366 l. 30, *for* Frag *read* Famous.
 p. 376 l. 8, from bottom, *for* Banquet *read* Bouquet.
 p. 382 l. 2, from bottom, *for* Banquet *read* Bouquet.
 p. 407 l. 6, from bottom, *for* Church and State *read* Cherry and Slae.
 p. 417 l. 16, from bottom, *for* See *read* Sea.
 p. 430 l. 12, from bottom, *for* Shak. *read* Shep.
 p. 439 l. 18, from bottom, *for* Four *read* Five.
 p. 467 l. 14, from bottom, *for* Four *read* Five.

VOL. IV.

- p. 17 l. 10, *for* Goss *read* Gosson.
 p. 19 l. 5, *for* Chim *read* Clem.
 p. 35 l. 10, from bottom, *for* Barnwell *read* Barnfield.
 p. 145 l. 14, *insert* Prov. *before* Comuns.
 p. 269, *after* Bailey *add* Nath., and *after* Dict., several editions. Lond., 1730, *et seq.*
 p. 273, *for* Bell, John, &c., *read* Bell, Wm. *Shakespeare's Puck and his Folk-lore*, 3 vols., London, 1852, 8vo.
 p. 274, *sub* Blomefield. Fersfield should be in Rom.
 p. 286, Comment, &c., should be by Thynne.
 p. 287, col. 1, l. 31, *add* 938.
 p. 301, *sub* Fret, *add* ii. 489.
 p. 306, *sub* Gubernatis, *del.* Zool. Mythol., &c., and *read* *Storia comparata dei usi nuziali i Italia*, Milan, 1869, 8vo.
 p. 385, *after* Bramble *insert* Brambling. See Brandlet.

THE END.





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